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THE BALLOT.

T was perfectly understood that the appointment of a Committee on Parliamentary and Municipal Elections was intended to facilitate the transition or official adhesion of the Government to the Ballot. Mr. Bruce had, with that extraordinary innocence which characterises proselytes, been convinced by his defeat at Merthyr Tydvil of a necessity for change which had not been impressed on his understanding by any extraneous testimony of bribery or intimidation. Mr. GLADSTONE underwent a different process of conversion, becoming simultaneously aware that electors ought to conceal their votes, and that widowers should be permitted to marry their votes, and that widowers should be permitted to marry the sisters of their deceased wives. In these as in similar cases the adoption of a new faith is due to other causes than inquiry or logical deduction. Mr. GLADSTONE and the section of his or logical deduction. Mr. GLADSTONE and the section of his colleagues which had formerly professed Whig opinions found it natural and convenient to conform to the doctrines held by the active majority of the party. Mr. GLADSTONE himself is perhaps more open to extreme or revolutionary suggestions than the bulk of his followers; and he is naturally inclined a linear exercitional religion of Concernition revisitions. to discard any exceptional relies of Conservative prejudice. It is incredible that politicians long accustomed to Parliament and to public affairs should have discovered any theoretical arguments for secret voting with which they had not long been familiar. The controversy has for an entire generation been conducted with conventional reticence, by generation been conducted with conventional reticence, by disputants who perfectly understood that they were respectively contending for the promotion or for the discouragement of democratic influence. Since the last Reform Bill, which enormously increased the power of the poorer classes, the educated minority has had less to fight for, although its remaining share in the control of elections may have become proportionally more valuable as it was reduced in amount. The adoption of the Ballot will exclude the Conservatives and the moderate Liberals from numerous seats, although here and there it may deprive demagogues of any advantage which they derive from riots. Mr. Gladstone, Mr. Bruce, and Lord Hartington, whatever reasons for their charge of criming they may recent to thousand use or to the change of opinion they may present to themselves or to the House of Commons, have in substance conformed to the Ballot because they have made up their minds to ally themselves without reserve to the advanced section of the Liberal party. The investigations of the Committee have convinced Lord Hartington and others that tenant-farmers are sometimes biassed by considerations of fear, or more often of hope, bearing on their relation to their landlords. It is unhappily true that property and station have not been altogether inoperative on English elections. In the last Parliament, Lord Harmoton and three other members of the great family to which he belongs represented counties or divisions of counties. They were all useful and accomplished members of the House of Common but it was reshaulted by a converged to Lord Harmotogen has a second proper to the second property of the seco of Commons, but it may perhaps have occurred to Lord Har-INGTON that it would have been a remarkable coincidence if three sons and a brother of a powerful nobleman had been selected exclusively for their personal merits. If the Ballot substitutes higher motives for the modes of influence which it will repress, the proposed change will of course be justifiable, and it may perhaps be beneficial; but it is possible that a farmer who has voted for a good candidate to please his landlord may henceforth vote for a bad candidate to please himself. The representative system in England was long anterior in time to any theory about representation. Alone among ancient and modern institutions it has both established and secured freedom and it has accomplished the still more difficult task freedom, and it has accomplished the still more difficult task deadom, and it has accomplished the sain more difficult task of conferring power on persons of conspicuous ability. It is but idle pedantry to deduce arbitrary propositions and maxims from the experience of Parliamentary government, and then conversely to remodel practice into accordance with abstract doctrines. The nature of the complicated kinds of influence which may affect votors has varied from time to time with the which may affect voters has varied from time to time with the

condition of society and with the state of public opinion. Some of them, including bribery and threats, have been definitively condemned, and of the remainder, which are to be extirpated by the Ballot, all are perhaps not wholly bad. The deference of the poorer to the richer classes was not altogether disinterested,

the poorer to the richer classes was not altogether disinterested, but it tended to the security of property. It is not inconceivable that votes exempt from all external influence may nevertheless be given for selfish reasons.

The dispute between Lord Hartington and Mr. Leatham as to the machinery of secret voting is of the smallest possible interest. If one contrivance fails, nothing can be easier than to substitute another by an expenditure of ingenuity which would be thought trifling by any clever mechanist. Parliament has every right to legislate on the assumption that an impenetrable ballot-box or voting-paper may easily be devised; and candid opponents of the change ought further to admit that it will effect many of the objects for which it is designed. The Ballot will almost destroy intimidation, and it will render bribery on the whole more troublesome and inconvenient, although it may perhaps facilitate some special forms of corruption. The ingenious administrator who disposed of the patronage of the Town Council and the Parliamentary reprepatronage of the Town Council and the Parliamentary representation of Beverley would have welcomed the additional demand on his energies which would have been supplied by the Ballot. Bridgewater also would not have been easily induced to dispense with the purchase of votes; but ordinary constituencies and commonplace agents will shrink from the constituencies and commonplace agents will shrink from the risk of buying goods which may perhaps never be delivered. The electoral history of Beverley and Bridgewater is ended, and Norwich may possibly become pure. It is doubtful whether the Ballot will diminish the corruption of Irish boroughs, but it may sometimes baffle the priests and the mobs, as it will certainly disarm the landlords. If Irish voters betray the secret which the Ballot is intended to secure, they will not be believed. In England a large portion of the electors will disclaim all pretension to conceal their votes, and Lord Hartington hopes that eventually elections, although officially secret, will be virtually public. It is not improbable that when the habit of deferring to landlords or social superiors has once been effectually broken through, the independence which will have been achieved will be ostentatiously displayed. In the United States no man takes the trouble to keep his vote secret; and it is remarkable that in a country where political vituperation is practised with unbounded license, political enemies never charge one another with the crime of having taken advantage of the Ballot to betray their party. Almost the only important result which is not anticipated from the change is an improvement in the character of the House of Commons. The Americans care little or nothing for the fitness of representatives who have, except in times of extraordinary agitation, no important share in the government of the country. It may be permitted to doubt whether England can afford to allow the House of Commons to sink to the level of the House of Representatives. It is often assumed that the abolition of illicit influence will render elections purer; and it is impossible to deny that something is gained by the discontinuous of positive grippe, but the unbounded the secret which the Ballot is intended to secure, they will not be purer; and it is impossible to deny that something is gained by the discontinuance of positive crime; but the unbought choice of a man who would have sold his vote for half-acrown, if a purchaser had been forthcoming, is not an entirely satisfactory guarantee of the qualifications of a candidate. The Ballot, combined with the late increase of the constituency and the consequent alteration of its character, will gradu ally tend to transfer the choice of members to professional managers of elections. As in the United States, the Committee or Club of the party will be courted in place of the constituency; and it will occasionally be bought. It may be true that boroughs and counties have not been sufficiently careful in the selection of competent representatives; but in the majority of cases they have insisted on the pos-session of some kind of distinction, sometimes of ability or

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eminence, frequently of rank, and most often of property. Managing Committees will be absolutely indifferent to capacity or attainments; but it is possible that they may retain a wholesome respect for money. Any kind of member is better

than an obscure and penniless adventurer.

The disregard of the Government for the minor conclusions of the Select Committee was perfectly legitimate. Lord Hartington and his colleagues had been employed to lay the foundation of a Government Ballot Bill; and their objection to any improvement in the general conduct of elections may safely be treated as immaterial. Mr. FAWCETT will probably succeed in forcing upon the Government his measure for throwing the costs of elections on the rates, although Lord HARTINGTON objected to the encouragement which might be offered to needy candidates. Notwithstanding the unintelligible objection of the Committee, it is proposed that public nominations shall be abolished, and that candidates shall no longer be expected to refute imputations on their conduct in the face of a howling mob. If the Bill had been passed, the amenities of the Longford nomination would have been lost. Captain Harman could not have replied to a charge that his great-grandmother had evicted ten thousand tenants by the pertinent allegation that Mr. GREVILLE NUGENT'S grandfather had hanged rebels opposite his own gate. In Ireland, and not unfrequently in England, imputations are refuted in nearly the same manner. The provisions of the Bill for a substituted mode of proposing a candidate will require careful consideration. It will probably be found necessary to provide for two separate applications to the returning officer, as a security against surprise. In many cases an aspirant cannot prudently decide whether he will become a candidate until he knows who are to be his competitors in his own or in the he knows who are to be his competitors in his own or in the opposite party; and it would be unreasonable to insist on an immediate decision in the presence of the sheriff or mayor. The only possible use of the existing nomination is that it finally limits the number of candidates at the poll. Some advantage will arise from the non-publication of the state of the poll during the progress of the contest; and the experience of foreign countries and of the colonies leads to the conclusion that the new method of voting will tend to avert disturbance.

As secret voting will certainly be introduced, it matters little whether the Bill passes this year or next. When the Ballot is established some interval may perhaps be allowed before further attempts are made to tinker the electoral system. Sooner or later the numerical majority will complete and perpetuate the supremacy which was conferred by Mr. DISRAELI, and which Lord HARTINGTON proposes to extend. Future historians will record the issue of experiments which may perhaps lead to unexpected results. Suffrage will be universal, and if electors care to conceal their votes, it will be secret; but with the inequalities and anomalies which are to be finally abolished, Parliamentary government may possibly disappear. The English nation will never allow itself to be governed by an Assembly of which the several members have ceased to command respect; and yet, in default of the boundless extent of land which relieves American society from a dangerous pressure, the country must be governed. The Continent of Europe is ruled by the army and by the permanent Civil Service, though it constantly struggles to relieve itself of the burden; and several English writers have lately advocated the substitution of head clerks for Parliamentary Ministers. It is possible that a democratic Parliament may feel it necessary to divest itself of all but nominal sovereignty; but it is perhaps scarcely worth while to speculate on the unknown future. Moderate and intelligent politicians will perhaps endeavour to persuade themselves that, after life-long opposition to the Ballot, they have reconsidered opinions which have in fact only been overruled by circumstances. Lord HARTINGTON, as one of the latest converts, has perfectly reconciled himself to the symbols of his novel creed, and in some degree his personal position explains his easy conviction. One of the most humorous characters in Mr. DISRAELI'S late novel is the heir to a dukedom who professes a belief in the universal equality of all classes under the degree of a duke. Lord HARTINGTON may perhaps half consciously think that the emancipation of farmers from the domination of squires will not interfere with the allegiance of either class to the august superiors of both.

OPIUM:

It is not often that an abstract proposition started by a man with a hobby has any useful result in the House of Commons. It is generally a pure waste of time to inquire whether he is right or wrong. But the debate on the Indian

Opium Trade was, in its way, of considerable use, although its issue was easily foreseen, although it could have no immediate effect, and although it was started by Sir Wilfeld Lawson. If there could be an Indian subject named on which the House of Commons might profitably and properly spend an hour's talk, it is the revenue derived from the traffic in opium. The people of England feel that in some dim and almost unintelligible manner they are the governors of India and responsible for its management. They do not interfere much with the details of the government, for they know nothing about them, and they have the sense to see that they would do a great deal of harm if they interfered. But they believe that on all very great points the virtual control of Indian government rests with the English House of Commons. They are ordinarily invited to be very proud of the possession of India, to look on India as a marvellous field for English science, courage, and energy, and to hope that they are doing a great moral and even religious work by carrying out there what they believe to be wise and just maxims of policy. there is very often represented to be one blot on our Indian government, and that is the sanction and encouragement given by it to the consumption of opium in China. It is commonly said that we do what we know to be very wrong in order that we may get money. It is difficult to see how a more important question regarding India could be brought before the House of Commons. If the popular impression is true, then the English nation may reasonably ask that it shall be relieved as soon as possible from using the immense power it possesses in order to sanction what it knows to be wrong, It would sooner or later have a most pernicious effect on the tone of public morals here, if men were secretly persuaded that they were responsible for a system of government in Asia which supported itself by means that were generally supposed here to be unquestionably wrong. If the popular impression is wrong—if, as a matter of fact, the Indian Government does not sanction or encourage the traffic in opium, or if the traffic in opium is not a traffic which it is wrong to sanction or encourage—then it is surely most desirable that the truth should be known in England, and that the national conscience should be relieved from a depressing burden. Mr. Grant DUFF, in his able and interesting speech on Tuesday night, complained that to pass the proposed resolution would be to override the opinions of the Indian Council, who on such subjects must know better than the House of Commons. That the members of the Indian Council think it right to derive a large revenue from opium is a very important guide to the House of Commons in determining whether it shall adopt the same opinion; but if the views of the Indian Council are always to prevail, there is no use whatever in having an official to represent India in the House of Commons. In every department of State the permanent staff know vastly more about the history of their office than ordinary members of the House of Commons can do; but it is not our let the permanent staff settle everything for us. Whenever a point is raised of popular interest, the nation, through the House of Commons, wants to have the whole matter sifted, and to decide for itself what shall be done. No one can deny that the point whether England incurs any grave responsibility by encouraging the opium traffic is one of great popular interest.

It soon became evident from the debate that the real issue was whether the opium traffic is so incontestably and wholly wrong that it is wicked to have anything to do with it. If it were wrong to that extent, then England most certainly neither could nor would allow it to continue. Supposing we knew that Indian coolies were sold into slavery such as that into which African negroes were sold, we should not suffer the plea that the Indian revenue must have money, and that a large export duty could be collected on coolies, or that the Government might itself sell coolies to an advantage from its superior power of picking them out, and its superior skill in exporting them in a fat, fresh, and sleek state. We should not be told that we need not trouble ourselves about the morals of the countries that bought the slaves, or that, if we wronged the poor natives of India by stopping their old accustomed coolie revenue, we should rob them of the prospect of more railways and higher civilization. But it was not only by dwelling too much on the money advantages which opium ensures to India that the speakers on the side of the Government were a little unjust to Sir Wilffild Lawson. Mr. Gladstone said that, if the resolution was carried, those who supported it ought to be prepared to test their sincerity by appropriating the whole of the English surplus this year to making good to India what we should have taken from it by our high-strained morality. It would be impossible to discuss Indian questions in England

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at all if it was to be understood that, if we recommended anything or insisted on anything that tended to the pecuniary disadvantage of India, we ought to make up the loss. Nor does it follow that, because England settled that the opium traffic should be discontinued, it should be put a stop to all at We might let it be known that we were determined to once. We might let it be known that we were determined to make it cease sooner or later, and then set to work to have it make it cease sooner or later, and then set to work to have it brought to an end, with as little accompanying distress and embarrassment as possible. The Indian officials proved rather too much for their own case. They said that the revenue from opium was quickly falling away, and that before long we should not have the responsibility of encouraging the traffic, because the traffic itself was fading away out of our hands. The price of opium is rapidly falling, and before long the Indian Government may find that it will not be able to produce that a profit. The revenue from opium will then either cease entirely or will be searcely worth thinking of. Still, it is presumed, the official opinion is that India will, even in that case, get on somehow, and will still be worth governing by a great nation. Therefore, if it were a clear duty to abolish the opium traffic, and we fulfilled that duty, we should only be arriving voluntarily at the result to which we shall be carried involuntarily. But, on the other hand, Sir C. Wingfield, and other supporters of the Indian Government, were clearly right when they said that if all traffic in opium was wrong, we ought not to be satisfied with merely ceasing to manufacture it. We not to be satisfied with merely ceasing to manufacture it. We ought to forbid the growth of the poppy in our territories, and to forbid the passage of the produce of the poppy through our territories from native States. We should not allow Indian peasants to breed slaves for exportation, nor should we be satisfied with merely collecting an export duty of so much a head on slaves sent from States enclosed in our dominions. We should have nothing to do with slaves in any way or shape. We are thus always led back to the question, how far the opium traffic is wrong, what amount of mischief it does, and whether it is really to be looked on as a poisoning of the human race.

The Government speakers, with Mr. GRANT DUFF at their head, took the bull fairly by the horns, and avowed their conviction that the opium traffic was not wrong at all. The use of opium was, according to them, like the use of tobacco or of wine, sometimes useful, sometimes neither good nor bad, sometimes positively pernicious. Opium, they say, may be taken in too great quantities; so may tobacco or claret or ginger-beer. Rash people smoke till they are sick, or drink claret till they are drunk, or imbibe ginger-beer till they burst, but it is quite right to let moderate people smoke and drink as much as they think fit. Mr. Grant Duff assured his hearers that, so far as he could make out, the Chinese took, as hearers that, so far as he could make out, the Chinese took, as a rule, about the right quantity of opium. They smoked themselves quiet, but not stupid; and then, as he thought should be specially noticed, even if they did smoke too much opium sometimes, it was the peculiar merit of opium that it makes those who take too much of it not noisy, but very quiet. If a certain amount of excess must be looked for in every country, it was, as the Indian Under-Secretary suggested, very kind in the Indian Government to supply the Chinese with a drug which, if they will take too much of it, prevents them from being nuisances to their neighbours. It is at least something that a man who takes more opium than is good for bind does not sing comic songs and wrench off knockers. But this is not all. The use of opium may be put on a much higher footing than this. It may, as was urged, be looked on as the destined and natural corrective of tea. The Chinese are a teadrinking people—in fact, a very tea-drinking people. To drink tea is looked on in England as something virtuous in itself, because experience shows that men who will stick to tea and to nothing else for any length of time are of a gentle and mild turn of mind, and love to live with the sort of women who adore the placid virtues. But in China the virtue is too common to be a virtue. Tea is drunk by every one freely; but then tea is a stimulant, and, although it does not cloud the brain, it shakes the nerves. Nature, however, assisted by the Indian Government, supplies the remedy, and the remedy is opium. It is by the use of this salutary drug that the Chinese are enabled to still the invitation and tranquillize the febrile are enabled to still the irritation and tranquillize the febrile are enabled to still the irritation and tranquillize the febrile excitement which their tea would produce. In the same way, it is said, the coffee-drinking nations smoke tobacco to keep their nerves quiet; and thus opium and tobacco equally fulfil a most excellent purpose, for, although coffee drinking has never, like tea drinking, been raised to the dignity of a positive virtue, there is generally allowed to be something dignified, Oriental, and patriarchal in drinking coffee, especially if it is badly made and has no milk in it. The tables are thus completely turned on Sir Wilferin Lawson, and the Indian Government is turned on Sir Wilfrid Lawson, and the Indian Government is

rapidly elevated, almost before it can know where it is, to the proud position of being the benefactor of nearly the third part of the human race. It is true that the Chinese Government has done all it can to forbid and discourage the introduction of opium into its territories, on the express ground that its use is most mischievous; but this was simply because it did not understand the necessity of having opium as an antidote to tea. That this necessity was, however, deeply felt by the Chinese people is perhaps shown by the rapidity with which, in spite of every discouragement, the growth and use of opium has made its way in China; so much so that Mr. Grant Duff, with a more than official enthusiasm, did not hesitate to compare the assured complacency of its triumphant supporters with that of the Christian Church when fully established in the Roman Empire. Whether this most pleasant and comforting view of opium, and the traffic in opium, and the revenue from opium, is fully supported by the little we know of Chinese current history is not altogether certain; but Mr. Grant Duff was able to say, without the fear of any one venturing to corroborate or contradict him, that the Chinese people are just as strong, just as clever, and just as energetic since they took to opium as they were before. We in England know nothing about opium taken in moderation and as a corrective to tea. We only know of it as taken in excess. But stories of the Bradford babies, such as Mr. Fowler offered, and the sad records of the lives of Colleridge and De Quincer, may really show no more as to opium than tales of wild tribes killed off by the firewater of the whites show as to gin or whisky. The belief that we, who owe to the Chinese the pleasure of the innocent use of tea, are enabling them by our opium to make their use of it innocuous, is too delightful to be abandoned until it is disproved.

CARDINAL CULLEN'S PASTORAL.

THE Fenians, or Nationalists, seem to have been unnecessarily irritated by Cardinal Cullen's late Pastoral. It is possible to feel an intellectual sympathy even with anarchists when they express impatience of the unctuous dictation of political priests; yet it might have been thought that the Fenians would submit patiently to the conventional curses which are evidently but common forms, literally translated from ecclesiastical Latin. As in previous documents of the same kind, the Cardinal studiously selects for commination the only innocent or venial element in the conspiracy against England. The would-be rebels are not condemned because England. The would-be rebels are not condemned because they menace order, security, and property, but on account of the irregular oaths which they take, and the secrecy which they necessarily observe. "To call God to witness," says the Cardinal, "that you will do things of doubtful morality is "nothing less than blasphemy." In other words, the morality of treason and insurrection is doubtful, though profane oaths are unquestionably sinful; but the displeasure of the Church is incurred rather by secrecy than by levity in swearing. The is incurred rather by secrecy than by levity in swearing. The Fenians are almost as bad as the Freemasons, who, it seems, have counted among their number Voltaire, Robespierre, Danton, Marat, Mazzini, and Garibaldi. The Cardinal deliberately omits from the roll of horrors the formidable names of Lord Zetland, Lord De Grey, and the Prince of Wales. The iniquity of all these great criminals is shared by the Peripara delay information. by the Fenians, who are also informed that in Belgium and France a still more godless sect of Freemasons have arisen under the unfamiliar title of Solidaires. Perhaps the objects of the Cardinal's denunciation may be more closely touched by his sneers at the rashness and bad success of their last attempt at disturbance. There is no other part of his declamation which indicates serious disapproval of their enterprise; and indeed, according to custom, he immediately proceeds to justify or excuse it. Former persecutions, penal laws, and other historical grievances are accumulated, with a spiteful exaggeration which ought to satisfy those who only diffurent to the company of the differ from the CARDINAL as to the methods of redress. It is true that the legislation and government of Ireland during the century which followed the Revolution of 1688 were not consistent with modern doctrines of toleration and justice. Consistent with modern docurries of toleration and justice. There was another side to the question, but few Englishmen of the present day are anxious to dwell on the notives or pretexts for oppression. Only a rhetorical priest would think it worth while to assert that "internecine war was carried on for the total "destruction of the inhabitants of Ireland." The gift of "maching the truth of any when it would abundantly severe the speaking the truth, even when it would abundantly serve the immediate purpose, may evidently be lost by long disuse. An excessive vehemence of invective might be pardoned if it were addressed to the assassins and to the abettors of assassination, who would be more likely than Freemasons to respect the

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CARDINAL's authority. It might be desirable to explain that the murder of dealers for raising the price of butter, or of magistrates who have committed sheep-stealers to prison, involves as grave a responsibility as the act of wearing a figured apron at a tayern dinner.

If the Fenians wish to know how Cardinal Cullen expresses himself when he is in earnest, they may profitably study the terms in which he describes the governing body of Trinity College, Dublin, consisting of persons at least his equals in learning, in character, and in general esteem. The Provost and Senior Fellows are stigmatized as men "without con-"sistency, or principle, or regard for honour," merely because they have proposed in a Memorial to Government that their endowments should be opened to the Roman Catholics on equal terms with the Protestants. It is but a poor excuse for rudeness and intemperance that an ecclesiastical dignitary, accustomed for the most part to govern a half-civilized and superstitious population, has not been accustomed to maintain the reserves or the decencies of language which are common among gentlemen. Cardinal Cullen was perfectly at liberty to reject the overture as insufficient, but not to insult the proposers of a concession which seems at first sight conciliatory and liberal. It is not unreasonable to suspect that Cardinal CULLEN's violence is provoked rather by the fear that his co-religionists will welcome the gift than by the belief that it is insufficient and defective. He even thinks it worth while to insinuate that a proposed creation of scholarships is the only diversion of the College revenues which is to be effected for the benefit of Roman Catholics. "Thus the heads of Trinity College, having the rental of 200,000 " acres, besides other sources of tens of thousands of pounds of annual revenue at their disposal, look on Catholics as " poor LAZARUSES lying at their door, and cast them super-"ciliously a mere crumb, retaining for themselves the enjoy-"ment of the wealth and magnificence of their princely "possessions." A layman would scarcely have ventured to suppress the fact that the proposed concession extended to an equal enjoyment by Lazarus of all the wealth, magnificence, and princely possessions of Dives. The Memorial which drives Cardinal Cullen to frenzy is the same of which Mr. FAWCETT nearly induced the House of Commons to express a somewhat irregular approval. A large section of the Liberal party, as well as Dr. Ball and Mr. Plunkett, is committed to a proposal which, in sacerdotal language, betrays a disregard for consistency, for principle, and for honour. The authorities of Trinity College, when they changed their policy in altered circumstances, could make no pretensions to consistency; but it is difficult to discover what principle except that of Protestant exclusiveness they violated, or how they compromised their honour. If they had been orthodox assassins or conspirators, they would have been only mildly invited to repentance, and they would have been referred to the edicts of the Holy See which might have condemned their proceedings. Real disapproval and earnest indignation express themselves in the worldly language of abuse.

It is not improbable that Cardinal Cullen may fancy that his Pastoral is moderate and loyal. In all his recent addresses he has been careful to compliment the present Ministers at the expense of their collective predecessors; and he deserves credit on the present occasion for devoting only two or three sentences to Mr. Newdegate's motion. The only part of his harangue which bears the mark of sincerity is the coarse attack on the Provost and Fellows of Trinity College; yet it would not have been surprising if the local chief of the Irish Roman Catholic clergy had been as angry with the so-called Nationalists as with the advocates of mixed education. In several recent elections the feud between the priests and the revolutionary agitators has produced violent agitation; and the offence of detaching the people from their accustomed leaders might cause more genuine resentment than mere disobedience to the general rule which condemns secret societies. Cardinal Cullen and his colleagues are perhaps beginning to discover that Irish disaffection aspires not to a consolidation republic of the American type. The priests, who have for generations represented themselves to the peasants as their protectors against the English Government and the landlords, would, after a successful revolution, find their supremacy threatened by secular demagogues. Even the Irish are getting tired of denouncing seven centuries of misrule; and they listen most readily to advisers who provide them with contemporary Cardinal Cullen is probably too old to modify the grievances. accustomed forms of declamation, although he has lost in the Protestant Church one favourite object of invective. His successor will perhaps find it convenient to discontinue retro-

spective remonstrances and anathemas against Freemasons, except indeed that he will probably have been trained in Rome, where Freemasons are supposed to be enemies of the temporal power of the POPE. There is some danger, if the old forms are too pertinaciously employed, that the Protestant prejudices which in England are never far from the surface may be dangerously aroused. The transactions of the Council, although they have no direct or logical connexion with Irish affairs or with Imperial policy, necessarily tend to increase the popular dislike of the Roman Catholic system. It is impossible to ordinary understandings to reconcile the ostentatious intolerance of the Syllabus with the civil and religious Liberalism which the clerical party professes in Ireland. Statesmen indeed will not be deterred from doing justice by the inconsistencies of troublesome sections of the community; but it is necessary also to reckon with general feeling and opinion. The rural clergy have probably been rather unable than unwilling to check the recent spread of murder and intimidation, but it is not edifying to observe that their principal representative, after expressing vague disapproval of the crime which prevails, warms up into bitter indignation against the proposers of a compromise which may possibly defeat the demand for a Catholic University.

Habitual agitators, whether they are lay or clerical, are tempted to overrate the effect of abusive language. The Irish Church was overthrown, not by the vituperation of its assailants, but in consequence of the inevitable anomalies of its constitution. Zealous Roman Catholics were allied against it with Liberal politicians, as well as with the enemies of all religious establishments. An attack on Trinity College would not be conducted with equal advantage. There is at present no strong feeling against endowments for purposes of education; or rather it may be said that they are approved by general opinion. A scheme for the simple disendowment of the College and Universities would meet with no support, associally as a thorus a respective for the content of the college and Universities would meet with no support, especially as there is no longer a question of religious monopoly. On the other hand, it would be almost impossible to induce Parliament to divide the property of the College induce Parliament to divide the property of the College between a body prepared to abrogate religious tests and a strictly sectarian institution. That the governing body has greatly strengthened its position by its recent movement might be inferred from Cardinal Cullen's ill-bred charge of dishonourable conduct. In legislating on primary education for Ireland the Government would find both the Protestant and the Roman Catholic clergy inclined to adopt a denominational system; but in an attempt to distribute the property of Trinity College it would be forced to rely on the Roman Catholic clergy alone. It cannot be doubted that the laity of the upper and middle classes would greatly prefer that the education of their sons should not be exclusively subjected to the control of the University. Two or three years have elapsed since the extravagant demands of the bishops relieved Lord Mayo and Mr. DISRAELI from the embarrassment of their imprudent concessions. No party in England would their imprudent concessions. No party in England would acquiesce in similar demands, and the Roman Catholic gentry, with the exception of half-a-dozen zealous converts, would openly or tacitly welcome a refusal. Dr. Woodlock, Principal of the so-called Catholic University, in a letter lately published, admits that the body to which he belongs would some time since have been satisfied with Parliamentary recognition. He now demands, in accordance with the overworked analogy of the Sibyl's books, that Trinity College should either be absolutely disendowed, or should be compelled to divide its The Sibyl had the control of her books, and possessions. possessions. The Sloyl had the control of her books, and Cardinal Cullen and Dr. Woodlock have not the disposal of English or Irish policy. If their object is in any way attainable, it will certainly not be brought within reach by rude attacks on the honour and character of opponents.

THE IRISH LAND BILL.

It is evident that the House of Commons, being heartily sick of the Irish Land Bill, fearful lest it should incur the reproach of being incompetent to legislate, and desirous to get to other and more congenial subjects of debate, is determined to send the Bill in almost any shape the Government likes to the House of Lords. In the past week a very astonishing amount of progress has been made, and such changes in the Bill as have been made, and such portions of it as have been adopted, are all in favour of the tenant. The Bill is a Bill for enabling the tenant and the landlord to go to law, but the advantages in the lawsuit promise to be more and more on the side of the tenant. Several divisions of some importance have taken place, but the friends of the tenant have always remained victorious. In the first place, the House

decided that the presumption as regards improvements, subject to some limitations, which will not touch one tenantat-will in a hundred, shall, as the Government proposed, be in favour of the tenant. Dr. Ball made the reasonable suggestion that the landlord should not be held to disturb a tenant who had been turned out because he had become tenant who had been turned out because he had broken any proper covenant, express or implied, or, in simple language, had been guilty of cultivating the land in a glaringly bad manner. But Mr. Gladstone and his majority would not hear of this, and the landlord is left to trust almost entirely to the equities clause, which in the vaguest possible manner lets him urge whatever he likes to urge, leaving the Court to attend to him as much or as little as it likes. An attempt was made to remedy the extreme uncertainty as to his position which this clause will inspire in the mind of the landlord. But the attempt has failed; and although, if the general tenor of the Bill were unfavourable to the tenant, his disadvantage would be scarcely removed by such a clause, for the landlord could get almost anything he chose to ask for under it, yet if the claims of the tenant are those to which the Court will be directed to look in the first instance as the valid ones, the directed to look in the first instance as the valid ones, the vagueness of the counter-claims of the landlord will tell greatly against their having weight with the Court. The machinery of the Court has also been in two important respects fixed in the interests of the tenant. Originally it was proposed that the assistant barrister should be helped by a professional valuer, who was to act as assessor, and this would probably have often been a means of bringing before the barristers some of the hardships which the landlord will have to undergo. Assessors are, as a general rule, great missances, and it was very wise sors are, as a general rule, great nuisances, and it was very wise to get rid of them, as they would be apt to delay the decision of the barrister, and to detract from the satisfaction which his decision might possibly give to the local public. But their decision might possibly give to the local public. But their presence, had it been permissible, would have acted, it may be guessed, as a check on the tendency to get over the case guessed, as a check on the tendency to get over the case rapidly by letting the tenant have his own way. In the next place, it was decided that questions of fact should be left to juries. The Irish landlords very naturally remonstrated against this; and there was much truth and justice in what they said. It will be hopeless for Irish landlords to refer disputed facts to a jury which will be from the outset in favour of the tenant. Trial by jury is very much out of place in all questions as to Irish land. The country cannot produce jurymen who are sufficiently courageous and unbiassed to decide against what will always be the popular side. The real cide against what will always be the popular side. The real nature of the Government scheme is to protect the Irish tenant by keeping him in his holding until he has had a lawsuit with his landlord, which must almost always end in giving him some compensation. That he cannot tell on what compensation he has to rely, and that every eviction must lead to a bitter contest, are undoubtedly blots on the Bill; but it must be owned that the Bill is now framed so that the tenant can confidently reckon on putting his landlord to much annoyance and loss if he ventures to endeavour to regain possession of what he once fondly thought to be his own land.

what he once fondly thought to be his own land.

The result is, that the modes by which the landlord and tenant can escape from the disagreeable position in which the Bill places them are coming every day into greater prominence, and are welcomed with even greater eagerness by the landlords than by the tenants. There are three ways sanctioned or suggested by which this escape can be made. In the first place, the landlord may persuade his tenant to take a thirty-one years' lease, and then there will be no question of a hazardous lawsuit between them. The Government, it will be remembered, originally proposed that the landlord should be at liberty to tender such a lease to the tenant, who should forfeit some of the chief advantages created for him by the Bill if he did not accept it. But subsequently they took away this power from the landlord, and the House ratified their decision, and left it optional with both parties to enter into such a lease or not. Secondly, Mr. Bright's scheme, which was once thought so dangerous and so open to criticism, has been adopted by the House of Commons without even a word being said against it, and the landlord may agree to sell his interest to the tenant, who will be assisted in making the purchase by a loan from the Imperial treasury. Even Dr. Ball talked with the warmest satisfaction of getting the money from England. That, at any rate, must be something gained for Ireland, however it was to be applied. Lastly, there is the proposal of Sir John Gray, which differs only slightly from that of Judge Loxefield, to be considered, and this would enable the landlord and tenant to set up between them and their successors a perpetual tenure, with valuations of rent at fixed intervals. The Government has promised to

consider this proposal favourably, if the Irish landlords are not averse to it; and at present it seems that they either like it, or do not care to say that they do not like it. Supposing it were finally adopted, and made part of the Bill, it would probably throw into the shade the other two modes of re-arranging the relations of landlord and tenant by agreement. An Irish tenant who hoped that his landlord might be coaxed or frightened into arranging with him for a perpetuity of tenure, subject to rents re-adjusted at fixed periods, would scarcely care to discuss a proposal that he and his landlord should enter into a lease for thirty-one years. Nor would the tenant take the trouble, except in exceptional cases, to buy the land according to Mr. Bright's scheme. He would not be very ready to lock up his capital in a purchase of land, when he could place himself in the position of a purchaser without finding the money. But we will suppose that with different people different modes of escaping from the operation of the compensation clauses might be popular, and thus the result of the Bill would be that by terrifying the minds of the Irish generally with the prospect of a lawsuit, the issue of which has been designedly left in uncertainty, the Government would have guided the Irish into so remodelling the tenure of land that it would be held either on long leases, or by the present tenant as proprietor, or under a virtual fixity of tenure.

If this were the result of the Bill, no one could say that it had failed in what was once considered by its extreme supporters to be its true aim, that of gradually making the lower part of the Celtic population masters of the soil. But it is part of the Celtic population masters of the soil. But it is very probable that for some time the operation of the Bill will be concealed. Things, as Lord Harrington said, will go on much as they do now, or at least will seem to do so. Tenants will still be tenants on the same terms and under the same conditions as at present. There will be no evictions, or very few, and consequently very few lawsuits. Mr. Bernal Osborne prophesied that the Bill would be found to be a good Bill if only the attorneys could be kept quiet. But the attorneys can only foment the litigious spirit of their tenants if an opening for a lawsuit is given; and so long as the landlord does not raise his rents, and does not evict, there will be no room for going to law. But unquestionably landlords will shrink from eviction after the Bill is passed, so long as they get their rents paid, and so have enough to live on. Even if they think the land is rented too low, and that they ought to get more benefit from it, they will have to face the question why they should not endeavour to readjust their relations with the tenant by one of the three methods above mentioned, rather than evict and set the complicated machinery of the lawsuit, with its vague clauses and counter-clauses, in motion. The Bill will thus render the position of the tenant secure in two ways; it will render evictions troublesome and difficult, and it will suggest methods of escaping from the troubles and difficulties of having recourse to evictions. It may be fairly said that this is very much what the Bill was intended to do, and there can be no doubt that since Easter the Government has set itself to making the Bill as operative as possible. But, unfortunately, the landlord is not really subject only to the pressure which the Bill puts upon him. He cannot rely on having the option which the Bill seems to give him. He is not free to choose. He continues to be subject to the successful and audacious terrorism which the Peace Preservation Act has audacious terrorism which the Peace Preservation Act has: failed to put a stop to. The terrorists are laying down rules as to the holding of land which make it a farce to speak of the landlord as a free agent. They have decided that, unless they please, no man shall keep his land in grasss. Within this last week a man has been shot at, and very nearly killed, for no other reason than because he allowed his own bullocks to eat his own grass. It is an offence runishable by death in Iraland not to cultivate lend. offence punishable by death in Ireland, not to cultivate land in the manner which the most ignorant of mankind consider likely to support the greatest quantity of half-starved labourers. Another of the edicts of the terrorists is that, if labourers. Another of the edicts of the terrorists is that, if a landlord evicts and buys out the evicted man, and pays him all he wants, and sends him away contented, the surrounding population inherit the grievance which the contented man has abandoned, and are to decide what shall be done with the land. If the landlord keeps it in hand, he is shot; if he lets it to a tenant of his own choosing, the tenant is shot. We should like to know with what feelings Mr. Chichester Fortescue read the account published this week of a farm in Westmeath, on which, at this moment, no week of a farm in Westmeath, on which, at this moment, no human being dare put an animal to eat the grass, while the agent, who thought that at least he might keep the land in hand without offending any one, lives with two constables

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tance have occupying barracks in his yard. This, it may be noticed, is going on under the eyes of a Government which is solemnly invited to send out an old Indian of some sort to protect life and property in Greece. We may be sure that this aspect of the Bill will be very freely commented on when it reaches the Lords. This is a Bill founded on the assumption that the Irish tenant is not free. But if he is not free, neither is the Irish landlord free. The Irish landlord is much more the sufferer than the doer of wrong just now; and it is little short of mockery for the House of Commons to be gravely discussing how a landlord who dares not feed his bullocks on his pastures may be best restrained from disturbing his tenants.

THE VOTE OF THE EIGHTH OF MAY.

THE Emperor of the FRENCH may fairly claim the result I of the Plebiscitum as something in the nature of a triumph. If he is no longer the elect of eight millions, he is the elect of seven millions and a quarter; and, considering the low estate of the Empire in 1870 when compared with 1852, he may think himself fortunate that the discrepancy between the two votes is not greater. It is true that the towns have declared against him, but then the towns have done little else than declare against him for some years, and this element in the vote must have been so entirely foreseen that it is not fair to set it down to his disadvantage. So long as the army remains true to him, he may count on keeping his foot on the neck of his enemies. The towns are not the instruments through which France is at present ruled, and they will hardly be able to make head against the combined strength of rural ignorance and military fidelity. A fact of more immediate importance than the hostility of the great towns is the partial hostility of the troops. In more than one garrison the Noes appear to have been numerous; and though this unexpected display of political feeling may be quite compatible with a strict deference to professional honour, the EMPEROR cannot afford to be indifferent to any symptoms of defection on the part of the force by the help of which his throne has been built up. An army is a delicate instrument to play with, and NAPOLEON III. has not of late been quite so careful as formerly to keep his troops in good humour. He has increased their numbers, and so imported a large amount of ill-feeling from the country districts; and he has shown no intention of furnishing them with congenial employment. Instead of the strenuous exertion and the exciting chances of the field, the French soldiery have been consigned to the democratic enticements of a series of provincial Capuas. That the EMPEROR is not quite at ease in presence of this change in military feeling may be inferred from his letter to Marshal Canrobert. By treating therumours which have been in circulation as to the vote of the army as fit matter for an Imperial letter, the Emperon has invested them with an immediate importance which would not otherwise have belonged to them. Sovereign who assures his troops that his "confidence in them "has never been shaken," seems by that very assurance to hint that there has been cause enough to have shaken the confidence of any less sanguine ruler. His admiration of the "admirable firmness and cool self-command of which they "have given proof in the suppression of those riots which are "troubling the capital" suggests that, before the troubles began, he was not quite certain whether the admirable qualities in question would be forthcoming when they were wanted. It is difficult not to characterize the publication of this letter as a mistake. The man who tells you he is not frightened may be saying nothing more than the bare truth, but he will be fortunate if the world does not draw the inference that he was forced to brag about his courage in order to prevent his fears from being too visible. And in this case the occasion seems entirely unworthy of an Imperial manifesto. That the troops were to be trusted to put down so paltry an outbreak as that of which the northern quarter of Paris has been the scene during the evenings of this week, could never have been doubted except by some enthusiast with his constitution damaged by absinthe and his brain turned by the Marseillaise. The danger arising from disloyalty in the army can only become formidable when the antagonism between the people and the Empire has shown itself in a much more marked way. The soldiery who may be trusted to put down a riot may be but broken reeds in presence of a serious insurrection. As long as they have to make their choice between a settled Government and a street rabble, discipline and professional instinct will probably secure their allegiance. It is when they have to choose between two Governments, both asserting certain technical claims, that it will become doubtful how they may decide.

Still, on the supposition that the EMPEROR wishes to hand the crown on to his son with as little diminution as possible of its present powers, we do not see that he could have taken a wiser course than the plebiscitum. It may be that in attempting to make such a transfer he is essaying something beyond his strength, but in judging of the adaptation of means to ends the end must be taken for granted. We pointed out at the beginning of the constitutional interlude which has just come to an end in France that the chief difficulty which confronted the dynastic Liberals was that they were trying to make a constitutional Sovereign of a man for whom constitutional sovereignty has no charms. It is very doubtful whether NAPOLEON III. would not have preferred abdication for himself, and the chances of the future for the PRINCE IMPERIAL, self, and the chances of the future for the Prince Imperial, to the assurance for both of such a position as that held by the Queen of England or even the Emperor of Austria. We may quarrel with the taste if we will, but we shall certainly misinterpret the Emperor of the French if we credit him with any other. Looked at in this light, his conduct during the past year will be seen to be all of a piece. He found himself last June confronted by a formidable Liberal Opposition—an Opposition which, if it were openly defied, might possibly prove too strong for him. In this difficulty he set himself to do three things. First of all, his object was to gain time in which to surrey First of all, his object was to gain time in which to survey the danger closely enough to be sure of its real magnitude, and to give an opportunity to his over-timid friends to do the same office for themselves. In the next place, he wanted to test the coherence of the Liberal party, and to ascertain if he could not make capital out of their internal quarrels. Thirdly, it was important that such concessions as it was necessary to make should seem to proceed from his own mere motion, in-stead of being wrung from him by a Parliamentary opposition. All these objects have been triumphantly attained. months of reflection has taught the frightened Imperialists that the revolution was less imminent than they had supposed, and that they had been a little hasty in assuming that nothing but a Constitutional Government could proteet them against its advance. Probably the Emperor's own alarm grew a good deal less during the same interval a process which must have been considerably helped forward by the result of the trial of Prince Pierre Bonaparte. It may be true that the EMPEROR's interests would have been better served by a verdict less directly in the teeth of evidence; but the very fact of its having been given in the teeth of evidence was a pretty certain sign that the class from whom the jury were taken—the very class which in the previous June had seemed bitten with a constitutional mania—had regained their old hatred of Republicanism, and could not be induced to characterize the slaughter of an Irreconcilable as an offence. The second step in the Imperial design required a partner, and a kind fortune provided one in the person of M. Émile Ollivier. It would have been simply impossible for Napoleon III. to do what he has done if there had been no other instruments at his disposal than M. ROUHER or M. DE FORCADE LA ROQUETTE. Only a Liberal Minister could break up the Liberal party; only M. ÉMILE OLLIVIER could have played the part of Liberal Minister under a Personal government. No doubt the EMPEROR's hopes rose higher as he came to know M. OLLIVIER more intimately. If he had had M. DARU to deal with, his design could only have been carried out against the united resistance of all Liberal Frenchmen, and we do not believe that Napoleon III. would have ventured to prosecute it under such a condition as this. Concessions lose all their value if there is no one to accept them, and the granting of a Parliamentary Constitution would have failed of its purpose unless there had been a party ready, at all events, to profess a belief in it. At what precise period the EMPEROR conceived the idea of undoing all that he had seemed to do, by the double expedient of treating every reform as illegal which had not been ratified by a plebiscitum, and at the same time reserving to himself the sole power of invoking this supreme sanction, may long remain one of the uncertainties of contemporary history, but the further back the design is placed the easier it is to explain the EMPEROR'S actions. When once easier it is to explain the EMPEROR'S actions. When once the idea had been adopted, all need for hesitation in regard of Liberal reforms was at an end. The more that was given without the people in the first instance, the more comprehensive would be the appeal to the people in the last resort. The prerogatives of the Corps Législatif were allowed, like the gourd of the prophet, to grow to maturity in a single like the gourd of the prophet, to grow to maturity in a single night, in order to point the contrast more effectively when the announcement of the plebiscitum should exhibit these same prerogatives cut down, dried up, and withered.

THE FIGHT FOR THE LEGAL CHAMPIONSHIP.

THE annals of the Prize Ring do not record a livelier piece the Lord Chief Justice and the Lord Chancellor. The backers of Sir Alexander Cockburn must have been delighted to find from his pamphlet that the attack of bronchitis which disabled him from the performance of his public duties had not appreciably blunted the point of his sarcasm or dulled the edge of his wit. In his last fighting days at Nisi Prius Sir Alexander Cockburn was never in finer form, and there are few, if any, Parliamentary sparrers who could rival the smartness of his last round for the Championship. To get a Lord Chancellor's head in Chancery is a luxury reserved for only the most fortunate of pugilistic veterans, and, having once achieved this grand advantage, the Lord Chief Justice does not fail to make the most of it. His quickness of eye was always wonderful, and in this his latest encounter he never missed a chance. As often—and it was sadly too often—as the Lord Chancellor laid himself open to attack, the quick blow of his adversary was planted with unerring precision and unsparing force.

The crowning blunder of the Government Bill-the proposal to give legislative power over the Courts to the Chancellor and a Committee of Privy Council—is neatly characterized by the Chief Justice as placing the procedure of his Court at the mercy of a small conclave under the control of the Chancellor for the time being, who may not always be so worthy of the trust as Lord HATHERLEY himself. The complaint of the CHANCELLOR that he had received no suggestions from the Judges is beautifully parried by a story how Lord Chancellor CAMPBELL, with all his experience of Common Law, declared that he knew too well what was due from a Lord Chancellor to a Lord Chief Justice to act without his advice in a matter affecting the jurisdiction of the Common Law Courts. From the beginning to the end of this spirited round we are bound to confess that all the pugilistic science was displayed by the Common Law champion. In tactics and agility Lord HATHERLEY is no match for such an antagonist; but the habitués of the P. R. know that patient endurance and the gift of taking punishment are often more than enough to the gift of taking punishment are often more than enough to baffle the most scientific sparring. The effort of the Common Law chief, in spite of its unexampled brilliancy, is wanting in the solidity of fence which is the surest prognostic of ultimate victory. To drop the vein of metaphor which the pugnacious pamphlet of the CHIEF JUSTICE irresistibly provokes, we can see that can the taken and the proposed to the control of the control o panjanet of the China solution into but own that, though above all praise as a specimen of controversial vivacity, it is almost beneath criticism as a contribution to legal reform. And we may add that the tone of this letter goes far to explain, though not we think to justify, the errors which proved fatal to Lord HATHERLEY'S attempt at legislation. The covert hints and ill-concealed jealousies which crop up at every sentence in the pamphlet of the Chief Justice throw a flood of light upon the position of all parties concerned in the great crusade of Law Reform, which, though checked for the moment, cannot but prevail when better generalship is shown in the conduct of the campaign.

In the first place, it is very satisfactory to find that the Judicature Commissioners, the Lord Chancellor, and the Lord Chief Justice, and we may add, all thoughtful students of jurisprudence, are agreed on the necessity of a fundamental reform. With one accord they declare, to borrow the emphatic language of Sir Alexander Cockburn, that the fusion of Law and Equity is a consummation devoutly to be wished, that where they differ the principles of Equity are more consonant to rational justice than those of the Common Law, and that the fusion of jurisdiction must take place at the expense of the Law. Law and Equity must be fused, and fused by the merging of the narrower Law in the broader Equity.

To have got this principle admitted by the highest Common Law authority is an enormous advance; and, starting from this point, the controversy resolves itself into the question what is the best method of substituting universal Equity for the hybrid system of jurisprudence which is the peculiar disgrace of this country. Abstractedly there can be no doubt as to the answer to be given. We have two sets of Courts. The Common Law tribunals administer a narrow section of the law by means of an ancient and rigid machinery, and ignore all the higher doctrines which are needed to adjust the complicated controversies of modern society. The Equity Courts acknowledge and enforce a largely conceived jurisprudence, which, by the aid of a peculiarly elastic procedure, has adapted itself to all the needs of modern life. It is agreed that Equity must supersede Law, and the obvious mode of working out the

problem is, to use the methods which Equity has developed, and to utilize to the utmost the Judges who are familiar with those equitable principles which are henceforth to be the universal and undisputed law of all our Courts. That there are minor defects in Equity procedure, chiefly in the mode of taking evidence, which urgently call for correction, is a reason for introducing the needful modifications, and in this the experience of the Common Law Courts may be largely applied. But in the main the procedure by which Equity is to be administered in place of Law ought to be that which has been found the most convenient for its administration when used only as a means of supplementing the defects and correcting the errors of the Common Law. The new procedure, therefore, should be Equity procedure revised and improved, which is a very different thing from a compromise between Common Law and Equity practice which would probably possess the merits of neither system. That Equity should as far as possible be administered by men who understand Equity is a proposition which needs no justification and admits of no qualification.

But this is the purely theoretical view, and there are practical difficulties in giving effect to it, chiefly of the financial kind, which, though not insuperable, are sufficiently serious to demand grave consideration. We gather from the observations of the Lord Chief Justice that there were some of the Commissioners who were disposed to deal with the matter in the most uncompromising spirit, and to be content with nothing short of the most perfect method of introducing the vast change which all admit to be necessary. The influence of the Common Law Judges upon the Commission was, it seems, sufficient to bring about a compromise. The procedure recommended by the whole body was probably very far from what any member of it considered best. It was to a great extent Equity procedure with better machinery for taking evidence, but it was disfigured and impaired by a number of compromises, intended apparently merely as concessions to the prejudices of those whose experience was limited to what we may now, without offence, describe as the obsolete and exploded jurisprudence of the Common Law. The most fatal of these compromises was the proposal to abolish the rule which requires an answer to be verified by the de-fendant's oath—a rule which lies at the root of all Equity procedure. Every one anticipated that before the scheme became law defects of this kind would by some means or other be got rid of; but there was another compromise much more difficult to deal with. The Commission had to face the fact that three-fourths of our Judges know nothing about Equity. To pension them off, and substitute others who were familiar with the work to be done under the new system, would, as Lord CAIRNS hinted in the House of Lords, have cost a very considerable sum for several years to come, besides offending personal susceptibilities. And it was not necessary to go this length. It would not be difficult to utilize the powers of a Common Law Judge in more ways than one. The investigation of facts is essentially the same, than one. whether they are to be handled when ascertained on the prinwhether they are to be handled when ascertained on the principles of Equity or Law, and for this kind of work the Common Law system has developed an aptitude probably superior to that ordinarily attained by Equity Judges. Even in the administration of the principles of Equity, a Court of several Judges might not be seriously deteriorated—some think it might even be improved—by a moderate infusion of the more exact though narrower tone of thought which the Common Law tends to develop. That the Equity element must, if possible, preponderate, and in no case be overborne, in a Court intended to apply the doctrines of Equity, is too obvious for argument, and how to bring this about without throwing away some of the judicial strength at present possessed and paid for by the nation was not an easy problem.

It might have been solved, perhaps, after a few years of preparation, by the gradual infusion of a larger Equity element into the Bench, but it is difficult to see any other way out of the embarrassment caused by the circumstance that for every Judge who understands Equity principles there are three or four who do not profess to know anything about them. The case was aggravated by the fact (now made public by the Lord Chief Justice) that there was little disposition in the Common Law Bench to facilitate the merger of their offices and their traditions; and the Commission, rather than abandon the idea of immediate action, proposed, as a temporary compromise, to leave the distribution of the Judges unaltered and to entrust purely Common Law Courts with a jurisprudence almost entirely new to them, and this with no other check than an appeal to a Court of which the Common Law members would

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still be a majority. Probably this compromise was reluctantly accepted, and we have no doubt that the clauses of the CHANCELLOR'S Bills by which the evil was intensified were introduced from any feeling rather than a belief that the arrangement was intrinsically the best. To our thinking this compromise would have been fatal. There are few things of which English Judges are not capable, but there is preeminently one. Judges who have been in the habit for years of speaking with unquestioned authority can do almost anything but acquire a new system of ideas. As their power of expounding grows, their power of learning dwindles away. This is in the nature of things, and we may be sure that, after a few years of administration by unassisted Common Law Judges Fenity would be something which its oldest friends Judges, Equity would be something which its oldest friends would find it difficult to recognise. These are not mere theoretical apprehensions. The Common Law Courts have for years enjoyed a certain measure of Equity jurisdiction, and experience has shown that they have frittered it away almost to nothing.

Another illustration of the difficulty under which a Judge learned in one system of law labours in acquiring another may be found in the lamentable failures of most of our Common Law Chancellors from Erskine downwards. It was because the CHANCELLOR'S Bills sought in this matter to compromise what admitted of no compromise that we chiefly objected to their provisions. But if the Chancellor was disposed to yield more than could safely be conceded, he failed to approach the demands of the Lord Chief Justice. Sir ALEXANDER COCKBURN'S theory is that it is the simplest ALEXANDER COCKBURN'S theory is that it is the simplest thing in the world to substitute Equity for Law. Only leave the Common Law Courts absolutely untouched with their old privileges and their old traditions, and tell them henceforth to administer Equity instead of Law, and they will accommodate themselves with juvenile versatility to the performance of duties which they have yet to learn. That which, under the pressure of an apparent necessity, the LORD CHANCELLOR would have conceded as a temporary means of tiding over a fatal obstacle, the LORD CHIEF JUSTICE would of tiding over a fatal obstacle, the LORD CHIEF JUSTICE would retain as a permanent blot. He conceives that by "a little "extra painstaking diligence and study" the old Courts can fit themselves for the administration of a new and strange law. All experience proves this to be a delusion. Cases may be crammed, but new principles are not thoroughly assimilated by any minds without the aid of time and habit, and of all minds the judicial mind is least likely to recast itself readily in a new mould. Whatever defects the LORD CHANCELLOR'S scheme may have-and they are neither few nor small-are

can fully exaggerated in the unpractical project of the Lord Chief Justice.

Probably this great reform must wait for its completion until it falls into bolder and more uncompromising hands than any that have yet taken it up. But it is better to wait than to fail.

MISSIONARIES IN CHINA.

SOME Chinese correspondence on the rights and claims of missionaries which has lately been presented to Parliament is much more entertaining than ordinary Foreign Office documents. Diplomatists are seldom required to discuss the supposed conflict of spiritual and temporal duties; and Sir RUTHERFORD ALCOCK deserves credit for his readiness to engage, on due occasion, in an unaccustomed controversy. Lord Clarendon has habitually emulated the statesmanlike neutrality of Gallio, whose determination to confine himself to his proper functions has been persistently misunderstood for eighteen centuries. It is against his advice that mission-aries incur the risk of martyrdom by settling themselves in the interior of China, and he steadily declines to follow their enterprise with the aid of material force. The representatives of the Church Missionary and London Missionary Societies, who have endeavoured in vain to shake his determination, disclaim any wish for the support of military detachments and of gunboats; but they contend that the English authorities in China might properly give them moral support by inter-ceding on their behalf with the Government or with local magistrates. Sir RUTHERFORD ALCOCK replies that in China moral means are only effective in so far as they are sustained by force, latent or manifest, and known to be available. The missionaries themselves would scarcely deny that any in-fluence which the English Minister may possess depends exclusively on the knowledge that in case of need his remonstrances might be backed by fleets and armies. temperate and well-reasoned memorial discloses neither exaggerated pretensions nor fanatical zeal; except perhaps when they anticipate Sir Wilfrid Lawson's statistics of the

opium trade, or when they found an argument on a speech in which the late Mr. Burlingame assured a New York audience that "China invited Protestant missionaries to " plant the shining Cross on every hill and in every valley." The Chinese Government, when it employed Mr. BURLINGAME to give an American version to its policy, may perhaps have expected that he would adapt his language to barbarian tastes; but nothing could be further from its intention than to pledge itself to rodomontade about the shining Cross. Sir RUTHER-FORD ALCOCK quietly disposes of the question by stating that the Chinese Government has already disavowed Mr. BURLIN-GAME'S high-flown speeches. The genuine diplomacy of China is much more businesslike and intelligible. There is no abler document in the collection than a Memorandum in which the Cabinet of Pekin states, with undoubted truth, that some converts are good and others bad, and that, although the creeds and sects of foreign nations are various, the people, having no means of discriminating, know only one general term, 'foreign missionaries; and an unfounded rumour, into which "the people will not stop to inquire, will raise a tumult against
"any of them." The missionaries would probably reply with truth that disturbances are almost always promoted by the gentry and the literary class; but a plausible excuse founded on indisputable facts is almost as good as a reason.

By the Treaty of Tien-tsin, after a recital that the Christian religion, as professed by Protestants or Roman Catholics, inculcates the practice of virtue and teaches man to do as he would be done by, it is provided that persons professing it and not offending against the laws shall not be persecuted by the Chinese authorities. It is not surprising that phrases so vague should have created an impression that the treaty Powers are in some way bound or entitled to guarantee the toleration of native Chinese converts; and the protectorate which France claims over Roman Catholic Christians encourages the erroneous belief that England bears a similar relation to Protestants. Some conversions may certainly be attributed to the hope of special immunities to be obtained through the agency of the missionaries; and, as the Chinese Ministers observe, it is difficult to discriminate. tolerance of the Chinese is much more political than theological, although it must be remembered that many among the intelligent classes feel a conscientious objection to all religion, Christian, Buddhist, or Mahometan, on the ground that it, in their opinion, confuses or displaces the sanctions of morality. The Mahometans and the Buddhists are not persecuted, partly perhaps because they are numerous and formidable, but also as genuine Chinese who bear no allegiance, real or suspected, to any foreign Power. The Christian converts look more or less confidently to France and to England; and, if the Roman Catholics affect more openly to rely on their alien protectors, the teaching of the Protestant missionaries was one of the ostensible pretexts of the Taeping rebellion. Sir R. Alcock's reference to the antagonism which exists between the two great religious persuasions seem unnecessary for the purposes of his argument. The Protestant missionaries are probably justified in their disclaimer of any hostility to their rivals; but a zealous Roman Catholic priest discovered a grievance in a Chinese translation of the Pilgrim's Progress; and the sentiments of the hierarchy and the priesthood may be collected from the proceedings of the Roman Council. When a prelate lately suggested that Protestants ought not to be classed with infidels, and that they might even possess some good qualities, the transept of St. Peter's resounded with the cry, as from shrill-toned scolds of the middle ages, Hareticus, hareticus, omnes damnamus eum; but the hatred of the Church to schismatics and heretics seems to have but an indirect bearing on Chinese affairs. The missionaries are anxious to prove that it is as foreigners, and not as religious teachers, that they are subject to unpopularity and its consequences. The Chinese, as they truly say, dislike the presence of foreign merchants in their ports, and of foreign Ministers at their capital; yet it scarcely follows that additional irritation may not be caused by the propagation of a strange and obnoxious creed.

In the peroration of their remonstrance the missionaries admit, or rather contend, that their doctrines tend to produce the revolutionary changes which are of all occurrences most earnestly deprecated by the Chinese. The Anglo-Saxons, as the memorialists absurdly call the English and Americans, always, they say, produce revolutions when they come in contact with semi-civilized Pagans. It is natural that they should deem the revolution, of which they are themselves agents, in the highest degree beneficent and even providential; but for their present purpose they would have acted more judiciously in relying on the exclusively

spiritual character of their endeavours. Sir Rutherford Alcock drily answers that he entirely agrees in their opinion; and that it is on the express ground that conversion tends to revolution that the Chinese authorities discourage missionaries and persecute converts. If he had been solicitous to avoid clamour and misrepresentation, he might perhaps have prudently withheld the proposition that Christianity, even where it has been adopted, has not been found a panacea. It would have been more material to explain that in the present day Christianity is not extended by the sword. Benevolent votaries of the true faith must be content either to propagate it exclusively at their own risk, or to bequeath the task of conversion to some future generation. Lord Clarendon and Sir Rutherford Alcock would gladly persuade the missionaries to withdraw from an enterprise which they consider both impracticable in itself and likely to be troublesome to the Foreign Office. As their counsels are not likely to be followed, they can only give the fullest notice that the power of England must not be invoked to protect unauthorized volunteers. In Sir Rutherford Alcock's epigrammatic language, the Government objects to unlimited liability for the acts of a partner whom it is unable to control. After all, the pious adventurers may in extreme cases fairly hope that they will be either protected or avenged. A general Chinese massacre, either of missionaries or of merchants, would certainly be followed by condign punishment.

The right of missionaries to buy or rent land beyond the limits of the Treaty ports is open to doubt or qualification. A stipulation in favour of Roman Catholic missionaries was contained in the Chinese version of the treaty with France, in which there is an express provision that in case of variance of the text, the French version, from which the clause is omitted, shall be exclusively binding. The right of Protestant or English missionaries to settle in the interior depends on the "favoured nation clause," which is of course coincident in extent with the original treaty. The Chinese Government, instead of relying on the ambiguity between the two versions, has not contested the right of the French missionaries to settle, but it has left to the local authorities a practical control over the actual arrangements. A Baptist missionary who had agreed for the purchase of a house found it difficult to obtain a completion of the conveyance, because the vendor had been sentenced to receive four hundred blows for his participation in the bargain. Lord CLARENDON approves of the recommendation of Sir RUTHERFORD ALCOCK that no steps should be taken to enforce a doubtful and constructive right. Two of the persons who had signed the conveyance of the house excusably disavowed their signatures when they understood the consequence of their acts; and in all similar cases endless difficulty would arise if the English authorities undertook to protect sellers and witnesses as well as English purchasers. The whole correspondence undesignedly illustrates the apocryphal character of the communi-cations which were made by Mr. Burlingame to the Western Governments. Except in the quotation about the shining Cross, the missionaries take it for granted that the Government will interpose every possible obstacle in their way; and Sir RUTHERFORD ALCOCK vindicates his inaction by the assumption that the Chinese are opposed to all European innovations, including Christianity. The Government of Pekin has withdrawn none of its concessions, and it is entirely exempt from religious bigotry; but it dislikes the formation among its subjects of associations which may possibly cultivate a divided

LIFE AT MANCHESTER.

WE are not disposed, and were we disposed we are not able, to mitigate the storm of indignation which is sweeping over the whole country in connexion with the Greek massacres. Apart from the natural pity and terror which is aroused by the destruction of human life, and the appeal to vengeance from our brothers' blood, we blush with indignation that such a deed could have been done in a Christian land. We have been many a long year teaching the tottering steps of the infant State of Europe to walk, and this is what has come of it. And now it is proposed, perhaps seriously, that we should treat the fractious, or incapable, Greek brat with serious discipline, and send him to school in real earnest. We are ready with tutors and governors. There are able and competent administrators, military and political, prepared, and no doubt willing, to instruct the child of neglect and mismanagement. Indian generals without employment, and Indian financiers en congé, are to be had for the asking. The successful captains who

could or could not hunt down NANA SAHIB OR TANTIA TOPEE, and the able Civil servants who have in succession, whether with or without success, produced the wonderful series of Indian Budgets, would not refuse active service and salary in Greece. Sir William This or Sir Charles That are just the men, it is hinted, to stamp out brigandage in Attica and to set the Exchequer of the Piræus all straight. Anyhow, Greece as it is, political, moral and social, is a disgrace to Christendom. We admit it all. But when we come to look at home, and go back a hundred and fifty years to the social condition of this empire—and the Greece of to-day is not unfairly to be contrasted with the Great Britain of the beginning of the eighteenth century—some ugly memories present themselves. The Catherans of the North, Hounslow Heath, Finchley Common, and Maidenhead Thicket, have their records of robbery and blood. Even London streets of that day were not so much better than Oropos of this. But we may go further, or rather come nearer to the question. Greek brigandage and Italian brigandage are very horrid things; but anyhow they are traditional. They seem to be regulated by a sort of hideous etiquette, and to be adjusted into a system, if not sanctioned, at least acknowledged, by a long and inveterate abuse of right. But if we look at Greek brigandage from what they call the standpoint of outsiders and bystanders, the question may perhaps profitably occur to some of us, how the general critic and student of current and extant humanity would estimate certain domestic facts of the social history of the Great Britain of the present day? For instance, what would he think of landlord-shooting in Ireland? what of murdering a small tradesman because he was thought to be enhancing, or reducing, the price of butter and eggs? what of slitting a man's nose up because he was agent to some-body whom somebody else denounced? what of the state of London at this moment as regards the security of property? what of the open hire by an association of assassins at the cheap figure of five or ten pounds per victim? Given the relative proportions of the civilization, education, law, and public authority of Greece against England, and taking into consideration the very remarkable facts that land-lord murder in Ireland and Broadheadism in England are new things, and are both of them novelties in human wickedness, and therefore in some sense products of our present and living civilization, whereas brigandage survives as a part of ancient barbarism not yet grubbed up, we very much suspect that an impartial critic or philosophic historian of civilization would be tempted to pronounce that, crime for crime, place for place, and time and circumstances for time and circumstances, Broadhead's crime was of the two more hideous and more disgraceful to us than the arrangements of the brigand captains are to Greece. Our blood boils with indignation that the Home Secretary, or whatever he is, at Athens, cannot or will not detect the murderers of our poor fellow-countrymen in Attica; and at this very moment Mr. Secretary Bruce-so he says in his place in Parliament-has received no complaint that the Manchester magistrates have not done their duty, either in preventing or detecting the perpetrators of the outrages on Mr. Johnson, or in protecting that gentleman's life and property for the last twelve months. Indeed, the Town Clerk of Manchester rather takes credit, not for preventing the outrage, but for considering it at all. That is to say, authority in its most official impersonation owns that the state of things at Manchester—a mere matter of systematic arson and murder directed against a tradesman only because he carries on his business in a way displeasing to an organized band of brigands, calling themselves Trade-Unionists
—is beyond the control of the ordinary administration of the law of England.

Let us see what this attack on Mr. Johnson is; and first let us describe who this Mr. Johnson is. He is a builder, engaged in very extensive business. At Manchester a Unionist ordinance existed prohibiting the shaping of building stone at the quarries, and the consequent use of cut stone on the site of new buildings; another ukase forbad the use of machinery in the manufacture of bricks, and we believe there was a similar decree issued by the Manchester bricklayers limiting the hours of labour. In fact, here was the working-man at work introducing all sorts of restrictions into a particular trade, coercing employers of labour, and in short prohibiting a certain manufacture—that of new buildings—by making, or trying to make, profit in that trade impossible. The natural and unavoidable result of the success of this policy of Trade-Unionism would be of course the simple annihilation of a special and hitherto profitable trade. Against these tyrannical restrictions, and against these attempts to make it impossible for Mr. Johnson to earn his bread, Mr. Johnson rebelled; and

a considerable measure of success has attended his efforts to secure his own independence and to break through the trammels of Trade-Unionism. The worked-stone rule has failed, and brick-making machinery has been to some extent introduced at Manchester, chiefly by Mr. Johnson's untiring efforts. This is the head and front of his offence against the majesty of Trade-Unionism; and he has been denounced by the Vehm-Gericht. And this has been—we quote his instructive auto-biography—his recent manner of life. "I have had to take the " greatest precaution during the last twelve months with regard to myself, so that scarcely any one knows anything about my movements, or where I am at night. I have not been at home on Saturday and Sunday till last Saturday for five weeks; and then, from the inquiries made at the door " whether I was at home the Saturday previous to the outrage, " something even more serious might have happened than the "attempt to blow me up on Saturday last.... If I go to bed,
"it must be dog sleep, and always on the alert. My coachman
"has not dared to drive me home at night for the last twelve " months. . . . My servants wish to leave, as they dare not " stop in the house; my friends dare not come to the house. "stop in the house; my friends dare not come to the house.
".... No one at present knows where I sleep....
"For the last twelve months I have gone home in a cab,
"and been seen safe inside, because it was unsafe to walk
"from the railway-station. I have applied to the county
"police to protect my house while I slept at night, and
"to the city police to protect my brick machines at
"night. They reply they will give me as much protec"tion as I like, but I must pay 8d. per hour for each man.
"I say No, on principle, and if I have to pay at all, I will
"have my own armed men, and that will be a disgrace to the
"Government of this country, if the Hove Secretary allows "Government of this country, if the Home Secretary allows "it." Prosaic and stupid and simple Mr. Johnson! who believes that it is the first duty of a Government to maintain the security of life and property, and who cannot understand how it is that every or any unoffending citizen is, as things are, assumed by authority to be bound to maintain at his own expense an armed force of personal retainers to guard him to and from and at his dwelling-place, and who really thinks it hard that he cannot sleep two nights in the same bed for fear of the fate of DARNLEY.

Fear of the fate of DARNLEY; why the Edinburgh tragedy of 1567 has been, at least in purpose, repeated in this year of grace and civilization 1870, in the second city of England, the very home and metropolis of manufacture, education, and progress. On Saturday, April 30, Mr. Johnson's timber-yard at Ancoates was fired; but this was a mere trifle. On the very same night—and it was the first night for a formight that Mr. Johnson had entered his own house, at Levenshulme, for the purpose of sleeping there—a violent explosion of gunpowder took place in his drawing-room, and three bottles filled with powder, and enclosed in tightly-compressed clay, were found in and about his premises: It was only because the night was damp, and because the explosion took place outside the window, instead, as was intended, of being inside the room, that the house, and probably all that it contained, was

not blown to atoms.

There is a grim pathos in Mr. Johnson's quiet appeal, "Truly my lot is a hard one." Rather, we should say, and so we think the whole country will say; and we venture to hope that, in our righteous indignation against the bloody deeds of Arvantaria at Marathon, we shall not forget the duty of tracking out and avenging this hideous crime committed on and by what Mr. Gladstone calls our own flesh and blood. In some respects the crime perhaps equals Broadhead's; at any rate, it is a new development of the Trade-Union policy. At Sheffield rattening and murder were carried out by workmen against their fellows. Now it is at Manchester against an employer—and against an employer whose whole life has been, so we are assured, spent in bettering the condition of the working—man, and in attempts, costing much time and money, to elevate him socially, politically, and morally. Mr. Johnson's only offence is that, in the interests of Manchester labour quite as much as in those of Manchester capital, he intends to conduct his business as a builder under such conditions as alone can prevent the prohibition of all new buildings at Manchester. No doubt the Manchester brickmakers are too debased and stupidly ignorant to see this; and they answer Mr. Johnson's argument for Free-trade by the convincing argument for Protection of trying to blow him and his family to pieces, and of destroying all his stock in trade. Of course we shall have the old story. The Trade-Unions, with more or less indignation, and with that well-known indignation more or less fictitious, will disavow all participation in these nurderous outrages. The Sheffield farce will be played over

again. And all that Mr. Johnson gets from authority is the permission to defend himself, his life and property and family, if he can, at his own cost. The Government cannot protect him further. They cannot, we suppose, issue another Special Commission. Between Manchester and Sheffield there is not a pin to choose.

HELLENIC CLAIMS TO EASTERN EMPIRE.

WHEN all the world is talking about Greece, one's mind naturally turns to the self-conceived mission of the Hellenes. It is true that for the moment Greek statesmen and Athenian journalists are silent on their favourite subject, and we fancy the grand idea is tabooed in the cafés of the streets of Æolus and Hermes. But of course Greek civilization is constantly developing, never retrograding; thoughts live and burn in fervid minds; ideas are ever on the march elevating institutions respect to the ing, never retrograding; thoughts live and burn in lervid minds; ideas are ever on the march, elevating institutions nearer to the ideal. Greece ought to show better titles to Eastern empire now than when, stimulated by inspiration and patriotism, she preached the Cretan crusade, and did her little best to plunge Europe into blood and fire. Let us see what are the blessings she can offer to blood and life. Let us see what are the blessings one can oner to the benighted populations that sigh under the oppression of the Porte; what are the substantial claims which she can oppose to the rivalry of Slaves and Serbs. There is no country of which we know so little as we know of Greece. There is one living know so little as we know of Greece. There is one living Englishman, long resident there, who understands it and its people thoroughly; but men of this sort are so rare that when Greek politics become menacing we feel tenfold what we have lost in losing Lord Strangford. The current history of Greece is written by its journalists, and their imaginations are as lively as their genius is versatile. Facts, which are proverbially stubborn things elsewhere, yield like wax to the warmth of party warfare; and the state of society revolutionizes itself with each rapidly succeeding change of Ministry. Much, however, must be conceded to the excitement of debate, particularly of the debates of a race so quick-tempered as the Greeks, who battle not so much for place and power as for its profits. The recriminations so freely indulged in, the charges so recklessly bandied about, are no sooner made than regretted. So we may gather at least from the consentient tone of the Parliament and the press when discussing the great question of the national claims to empire. Patriots of every shade join harmoniously in a chorus of self-adulation. In the grand crash of trumpets complaints to empire. Patriots of every shade join harmoniously in a chorus of self-adulation. In the grand crash of trumpets complaints from the provinces are drowned. Athenians might be surveying their country through the golden lights that bathe the slopes of Hymettus of a summer evening, so supernaturally bright does everything seem. Trade and commerce are developing agriculture flourishing, enterprise expanding; never were such olives seen in Attica or such currants at Patras; the taxes flow spontaneously into the treasury; never did the Council of Education record results so fabulous, and as for the Ministry of Justice, it threatens to become a sinecure. Fiery spirits there are, the stuff they made brigands of in the wild confusion following on the days of Turkish misrule; but they are patriots before all. The paternal Government utilizes their superabundant energy, and sends them out when occasion serves, the plous champions of Christianity, property, and female innocence, against the Turk. Philanthropic Greece is risen as one man to extend the limits of its Eden to embrace the Eastern world, and pushes abnegation so far as to consent to merge the ancient glories of the city of Correction. abnegation so far as to consent to merge the ancient glories of the city of Cecrops in the more modern ones of the city of Conthe city of Cecrops in the more modern ones of the city of Constantine. The Greeks ought to know better than any one else the real state of their country, and when they consent to sink their differences and adopt the same story unanimously, civility urges us to believe them. Yet there is a very general impression that the myth still haunts its favourite land of Hellas, and that fable grows spontaneously on that classic soil. Superior virtue, we know, is always the mark for scandal, and it is impossible that a people so perfect as the Greeks—bestibus ipsis—should escaps it. One thing is certain that if a tenth part of what they tell us of their a people so perfect as the Greeks—testibus ipers—should escape it. One thing is certain, that if a tenth part of what they tell us of their own virtues be true, no nation ever was so foully calumniated. The charges brought against them sounded so wildly extravagant that they might have shocked the experience of citizens from Central America. "Savez-vous," says Captain Pericles, of the Athenian gendarmerie, in a moment of confidence, to the German captive he was guarding for his godfather, the King of the Mountains—"savez-vous ce qui nous protège contre les mécontentements de l'Europe? C'est l'invraisemblance de notre civilisation. Heureusement pour le royaume, tout ce qu'on écrira de vrai contre nous eusement pour le royaume, tout ce qu'on écrira de vrai contre nous sera toujours trop violent pour être cru." The melancholy catastrophe of Oropos gives us an exceptional opportunity of contrasting the two versions of the condition of Greece. The official communications of Cabinet Ministers and foreign envoys furnish the materials, and the results are photographs from life and nature.

Judging by these, we are bound to say that the Greeks to a certain extent make out a plausible title to universal empire. If freedom from common prejudices is a proof of enlightenment, they

Judging by these, we are bound to say that the Greeks to a certain extent make out a plausible title to universal empire. If freedom from common prejudices is a proof of enlightenment, they may claim to be among the most advanced and enlightened of nations. No industry is regarded as dishonourable in that liberal-minded country, and they set a proper value on energy wherever they find it. They comprehend the spirit of the governed, and set themselves to regulate, not to obstruct, the channels which it instinctively seeks. The great characteristic of the Greek temperament is its restlessness. It loves to be in movement. Pent

up within the narrow limits of the Kingdom, it flows out by choice in three professions—politics, seamanship, and brigandago. The last of these naturally enlists much of the sympathy of those who adopt the first, although the force majeure of European opinion may prevent their avowing it. One and the other allike grey on the people, but the one levies its tribute in person, while the other gathers it vicariously into the treasury upon which it draws. It is quite certain that great officials, from Ministers downwards, could not live on their official incomes, oven were these incomes permanent. But they are constantly out of place, incomes permanent. But they are constantly out of place, incomes permanent. But they are constantly out of place, incomes permanent. But they are constantly out of place, incomes permanent and an explanation is, that from time to time they keep the keys of the treasury, and that they know the value of their own services. The truth is, the Greeks show a delicacy in the adjustment of their budgets from which our Chancellors of the Exchequer might take useful hints. They spare the feelings of the taxpayer, and divert a great deal of adverse criticism, while time is saved and things work more smoothly. A Cabinet Minister's salary figures in the estimates at about a third of what he can really live upon, and secret service money supplies the remainder. The brigands, whom we, with our Western ideas, regard as public robbers and curses, are in reality a constitutional institution—partly an army of reserve, partly a body of State pensioners. All of them have seen foreign service, or hope to see it; many of the time shift of the may be a subject to the product of the may have your light troops all ready organized, and admirably itted for irregular mountain warfare. Living at free quarters and with plenty of money lightly come by, in the middle of an adventure of the product of the majeurance of the product of the industry plane of the product of the industry plane of the product of the industry

men, to charge them with penny virtually alrocious murder.

That word "murder" is another abuse of terms, one proof the more of the impracticable inflexibility of our Western ideas. Prescriptive and immemorial immunity may give to custom all the force of law, and the tacit understanding between Government and brigandage is explicit and well defined. Government may provide an escort, patrol a road, or do anything in its power to protect a traveller—for a consideration. But, the capture once effected, the property of the State in the individual is transferred effected, the property of the State in the individual is transferred to the brigands; the ransom they impose is their recognised perto the brigands; the ransom they impose is their recognised. effected, the property of the State in the individual is transferred to the brigands; the ransom they impose is their recognised perquisite, and the prisoner remains the hostage for the redemption—money in which they have now a vested right. The well—understood penalty must follow close upon a breach of faith, or the occupation of a valuable set of public servants would be gone. In recent transactions the brigands, from a Greek point of view, behaved with punctilious honour, and show advantageously

contrasted with the Ministers whom hard necessity forced into dishonourable compromise. Not only did the brigands entertain hospitably the envoys of His Majesty's Opposition, with whom they were then in political alliance, but they behaved with courtesy and consideration to a Lieutenant-Colonel, the accredited agent of the Government, who treated with them man to man, and they dismissed uninjured Mr. Noel of Negropont, an Englishman of wealth, who trusted himself to their honour. One of Mr. Noel's confidential servants, a man most favourably known to the Cabinet, is a highly respectable member of Greek society. At the same time he kept up the most affectionate relations with his brothers, who have just crowned a consistent career with the massacre of our countrymen. Reading of such a condition of society, we become conscious that we in England have lost, or never possessed, the art of government. So entire a harmony between classes, the establishment of a system which shall recruit our tax-collectors from our worst criminals, and make honourable men and patriots of our most detestable scoundrels, is inconceivable to us. We cannot imagine Mr. Disraeli treating with Rory of the Hill, or even Mr. Gladstone in familiar relations with the dangerous classes of Whitechapel, although he does receive Clerkenwell roughs in his drawing-room. And all this, which England may envy, Greece offers freely to the barbarous Ottoman Empire. And not only the Mahommedans, but the Christian subjects of the Porte, demonstrate their besotted barbarism by hesitating to accept it at Greek hands. Surely the next time the question of Byzantine empire is agitated from Athens, all Philhellenes will make common cause with their interesting protegés. If ever there was an excuse for imposing civilization with the sword, surely Greece has a right to go to war for annexation. contrasted with the Ministers whom hard necessity forced into

THE RAPE OF THE HEIR.

THE RAPE OF THE HEIR.

THAT the great matrimonial prizes fall to those who know how to wait for them is a favourite article of the dowager's creed. On the faith of this maxim she returns, season after season, with admirable perseverance, to resume in London drawing-rooms the Quest of the Eldest Son. Time, however, is als? In altogether on her side. The increased skill which experience gives to her diplomacy is more than counterbalanced by the increased knowledge of the world which years bring to her intended victim. At two-and-twenty the eldest son is fresh, tender, and comparatively unsuspicious. He has not fully realized his own eligibility. He is as yet unspoilt by flattery and adulation. The toadies have not yet fastened upon him. He is as sentimental as other young men of his age and station. He is even capable of ialling in love, though this is rare. Upon an easy molluscous nature like this it is not difficult for a clever woman of the world to practise. Sometimes he falls a victim to a transparent dodge, as when a pretty schemer identifies her tastes with his, or when her more business-like parent, with deeper contrivance, hires a place near his family seat for the purpose of throwing her daughter in his way. More often he consents with open eyes to have a desirable alliance arranged for him. A compact is struck with a heavy father from Cottonopolis, who wants a prospective cornet in exchange for the million which he has coined out of grey shirtings. Or, if his expectations are sufficiently magnificent, a heaven of aristocracy within the aristocracy opens, and he is absorbed into the insipid elysium of a ducal house. In one way or another, and with a greater or less displayof coyness, he accepts matrimony as the common lot of Porphyrogeniti, and brings his antenupital career to a becoming close by a splendid pageant at the shrine of fashionable Hymen.

The eldest son verging on forty is a very different being. He is a very Proteus. The difficulty of capturing him increases in a geometrical ratio as the f

in the corners of the room, where a wedge of dowager shoulders impedes their movements, but near the entrance, whence with more readiness they may "spot" the arriving guest. It is probable that our hero divides young ladies into three classes—girls whom he never even thinks of marrying, girls whom he has thought of marrying but has quite determined not to marry, and girls whom he thinks of marrying but cannot make up his mind to marry. The first of these classes is almost to be envied in comparison with the other two. They have not spent their sweetness in vain. One feels a certain sympathy for the second, who have worked hard to captivate him, and failed, and have nothing left but to follow his steps with eyes of silent reproach. But it is the young lady in the third category who is most to be pitied. To have to listen night after night with a smile of animation to his dull driblets of indolent monosyllable, to be condemned to a perpetual adjournment of her hopes, to wait evening after evening for the proposal which never is, but always is to be, pronounced, to lose her spirits and wear out her young soul with vexation and disappointment—this is indeed a heavy price to pay for the possibility of a brilliant marriage. Society avenges her wrongs after its fashion by laughing at the prudish qualms of her tormentor. Lucretia Mac Tab, nervously apprehensive of attacks upon her virtue, is a justly ridiculous figure. But what is she to the spectacle of a man of middle age at ease with no woman but his own grandmother? Tied to the apron-strings of that venerable relative, he might lead a tranquil existence secure from all matrimonial surprises. With his great-grandmother, as not standing within the prohibited degrees, he would naturally feel much less comfortable. It would be a sad fate, but not unningled with poetical justice, if after all his precautions against contemporary young-ladydom, like the hero of one of Edgar Poe's stories, he were to fall a victim to the blandishments of a designing old

There is but one way of putting an end to his morbid hesitations. Compulsion is the only resource left to a young lady of spirit, resolutely bent on winning the coveted prize. We feel less delicacy in recommending force, because nowadays women claim so many of the prerogatives of the male sex that there is no reason why abduction should not be added to the number. no reason why abduction should not be added to the number. The enterprise would not be difficult to plan. If, as Mr. Whyte Melville describes in his last novel, there are sentimental ruflians at the East-End of London always ready to aid and abet the projects of the naughty aristocracy in the West, the services of a Gentleman Jack might easily be retained. A favourable moment might be seized for pouncing upon the victim on his return from an afternoon of pigeon-slaughter, or on his evening passage to the opera. Gagged and pinioned, he might be hastily driven off in a four-wheeler to some slum. Here he would be kept in durance vile until he submitted to the wishes of his fair abductress, who would try all the usual maneuvres for overcoming his driven off in a four-wheeler to some slum. Here he would be kept in durance vile until he submitted to the wishes of his fair abductress, who would try all the usual manœuvres for overcoming his resistance. For this part of her programme we recommend a careful study of Clarissa Harlowe. Her conduct must be modelled on that of Lovelace. The first thing would be to surround him with myrmidons animated by a strong matrimonial bias. A crew of hardened and reckless bigamists might be hired to enact the part assigned to the amiable Mrs. Sinclair and her nymphs in Richardson's fiction. They would do their best to sap his principles by relating in the most unblushing manner their several exploits in the field of matrimony. Then a Mormon valet with a score of wives "sealed" to him might be placed in attendance on his person, with secret instructions like those of the treacherous Dorcas. No book would be allowed the prisoner but Mr. Hepworth Dixon's suggestive work on Spiritual Wives. Of course, like Clarissa, he would moan and groan a good deal, refuse his meals, and double-lock his chamber-door. His fair antagonist, however, would be well up in all the business of Lovelace. She would be constantly passing tender little billets under the door, and breathing fond love messages through the key-hole. Next she would try to awaken a little interest in his bosom by pretending to break a blood-vessel. If this failed to make any impression, the celebrated scene of the night alarm of fire might be repeated. As he rushed out on the landing in his dressing-gown and slippers, he would find himself clasped in a passionate embrace, from which he would with great difficulty succeed in extricating himself. Nor would the network of forgery and personation which imposed so fatally on the ingenuous Clarissa be forgotten. A letter conveying the consent of his maiden aunts to the proposed match would be handed to him by the Mormon valet, and a self. Nor would the network of lorgery and personation which imposed so fatally on the ingenuous Clarissa be forgotten. A letter conveying the consent of his maiden aunts to the proposed match would be handed to him by the Mormon valet, and a beldam might be engaged to simulate the good old nurse of his infancy, and bid him take his matrimonial dose like a good boy, without any more wry faces. At last, after several abortive attempts at escape, the crisis would be reached. A ring and a special license having been procured, drugged and insensible he would be hurried into an extemporized chapel, and irrevocably united by a hireling priest to his audacious and triumphant abductress. Under the influence of opium, he would doubtless give vent to a good deal of the affecting "extravagance" with which the injured lady, as soon as she gets back her pens and ink, relieves her feelings. Here are some epistolary scraps, which require but slight alteration to meet his case:—
"How art thou now humbled in the dust, thou scion of a proud house! Thou that never steppedst out of thy brougham but to be admired! who were wont to turn thy eye, sparkling with self-assurance, to different female objects at once as thou passedst, as if to plume thyself upon the expected applause of all who beheld

thee!... I shall never be my bachelor self again. I have been a very wicked creature and disappointed the hopes of lots of nice girls, and now I am punished... Don't let me be made a show of, for my family's sake. Suffer me, on leaving this spot, to hide my diminished head in some obscure watering-place of the Continent, at least until the honeymoon be overpast." The end of the affair in real life would not be quite so tragical as in the novel, though in its way quite as edifying. Clarissa, as we know, takes to doleful visits to the city churches, the decoration of her own coffin, and other pious eccentricities. The hero of our suggested parallel would accept the accomplished fact with greater philosophy. He might stipulate to be taken to the Temple of Hymen in Hanover Square, to be made an honest man of in the eyes of the fashionable world; after which he would reappear in society, all the better, and much the pleasanter, for the salutary outrage to which he had been subjected.

had been subjected.

Abduction may appear to some a trenchant measure, but it is, we are convinced, the only effectual remedy for an aggravated case of parthenophobia. The Hamlet of the fashionable marriage-market, who goes on year after year allowing his matrimonial purpose to be sicklied over with the pale cast of thought, and to lose the name of action, is only to be roused from his shilly-shally by a rude shock. If there are any gentle souls who still shrink from abduction as an unmaidenly proceeding, let them reflect that it may be justified not merely on grounds of self-interest, but of nure philanthropy. There are accessions when one must reflect that it may be justified not merely on grounds of self-interest, but of pure philanthropy. There are occasions when one must be cruel to be kind. Upon this principle the schoolmaster wields his rod, and the surgeon his lancet. It is a real charity to the timid bather to jog him into the water. It is no less an act of true kindness to plunge an irresolute, wavering Benedick, without his consent, into the matrimonial pool. Once satisfied that marriage is an institution calculated to promote the happiness of the human race, and that for the fellow-creature whom she designs to benefit abduction is the sole avenue to marriage, the fair philanthropist need feel no scruple. Upon the first of these points she may fortify her own conviction by the well-known opinion of Dr. Johnson, who says that even an ill-assorted marriage is better than cheerless celibacy. And any ill-assorted marriage is better than cheerless celibacy. And any compunction as to the means employed for effecting her purpose compunction as to the means employed for effecting her purpose would be stifled by reflecting on that other saying of the great moralist, that if all the marriages in England were arranged by the fiat of the Lord Chancellor, the sum of national happiness would not be appreciably diminished. Between an order in Chancery and a forcible abduction it is only a question of degree; and of the two methods of compulsion the preference may be awarded to that which is at least accompanied with a dash of resumes. Then on grounds of political expedience there is awarded to that which is at least necompanied with a dis-of romance. Then on grounds of political expediency there is much to be said in favour of the course we have suggested. It is for the interest of the State, or at all events of the conservative element in the State, that great names and great properties should descend in the direct line. What would become of the influence of the aristocracy if all eldest sons were allowed to should descend in the direct line. What would become of the influence of the aristocracy if all eldest sons were allowed to trifle with the implied obligation to marry which their order imposes? The abduction, in the last resort, of an heir too irresolute to marry, may be fairly regarded as nothing more than a strong protest against a line of conduct calculated eventually to subvert the present happy balance of the Constitution, and to hasten the triumph of democracy. And, lastly, there are social considerations upon which this step may be recommended to any enterprising young lady. The abduction of the eldest son of forty would be the removal of one of the standing nuisances of society. He is not merely dull himself, but the cause of dulness to others. It becomes inexpressibly tiresome to watch his abortive love-passages with successive generations of beautiful debutantes. A certain pity for the object of his sterile attentions mingles with the feeling of irritation which his incurable propensity to jib at an engagement excites. One is sick of reading in the fashionable journal of his approaching alliance with Lady Mary This and Lady Blanche That, with its unfailing corollary of contradiction in the next impression. He has exhausted the patience of friend and foe, and there is but one feeling in society—a desire to see him shunted off the thoroughfare of marriage which he blocks. His disappearance in the manner indicated would be regarded not merely as a retribution, but a relief. To the scheming dowager he has long ceased to be anything but the incarnation of her most mortifying failure. Ambitious young ladies would be spared an endless amount of worry; and impartial bystanders would hail the summary conclusion of a very tedious comedy. Moreover, the moral effect of the incident on the whole class of eldest sons would be most salutary. The chartered libertine of Belgravian drawing-rooms would have received a lesson which he would not easily forget. Imagine the wholesome terror which would be excited in his bo it is rumoured that the motive for this daring outrage was the impatience felt by a fair unknown at his lordship's protracted celibacy." After such a warning it cannot be doubted that he would give himself fewer airs, eschew aimless flirtations, and endeavour by a speedy marriage to guard himself from the danger of similar reprisals.

Discisive conflict at Rome, though it is still of course quite possible that Papal party may withdraw at the last moment, and put off the discussion on infallibility till the autumn. They would not be a consensually a proposed to be a consensually a proposed to be a consensually and the autumn. They would not be a consensually a consensually a consensual alone more than justify a speedy prorogation. Moreover, M. de Banneville, in a personal interview with the Pope, last requestion may not be forced on out of its natural order; and the Bavarian Ambassador has presented a note, in accordance with the French, deprecating any interference with the existing relations of Church and State, and referring pointedly, in evidence of the resonableness of the fear expressed on this head, to the attitude of "a large portion of the representatives of the German Church in the Council, whose religious devotion is above all suspicion." On the other hand, the Governments of Belgium, Italy, and Spain hold aloof, not certainly from any sympathy with the infallibilist policy, or in ignorance of the actual situation of affirs at Rome-a remarkable article which appeared the other day in the Madrid Discusion is sufficient proof of that—but from a mixed feeling of contempt for the whole affair, and of hardly concealed satisfaction at the prospect of seeing the entire separation of Church and State precipitated, and of being the better enabled thereby to introduce a purely seeding the other day. We don't even know whether we belong to the class of those excommunicated on political grounds or not, and shall only find out when we are dangerously ill and send for a confessor." A similar feeling of complacent indifference seems to prevail and the provide and the properties of failure or aucous. For each series of the catholic Governments, but by the immediate prospects of failure or aucous. Provide a previous provides and the proposed of the other consensus of the contribution of the substitute of the provides of the party were decided by th

himself from Rome on the day of the Session. By the passing of this Schema the Curialist party have gained three things, not unimportant in a strategic point of view. They have committed the Council so far to the tacit acceptance of the iniquitous regulations for the order of business, so strongly protested against by the minority but without result. They have further committed it to the passing of decrees, as was done at the mediaval Councils of the Lateran, in the name of the Pope alone, secre approbante Concilio, and not, as at all earlier Councils, and even at Trent, in the name of the Council itself. And, lastly, they have secured its formal sanction to the clause about Roman Congregations, which may no doubt be explained away, but may also be explained, and most naturally, to mean a great deal.

We referred just now to a petition which may have had something to do with Cardinal Billo's unexpected appeal to the Pope to pause, though, like all other memorials emanating from the Opposition, it has not been deemed worthy of even the ordinary courtesy of a reply. The document is now before us, under the date of April 10, and is entitled, Petitio a pluribus Gallie, Austriae, et Hungariae, Italiae, Anglice et Hiberniae et Americae Septentrionalis Presidibus exhibita, and is an ably drawn and remarkable paper on the political consequences involved in the new dogma, especially as regards the two famous Bulls, Unam Sanctam and Cume ex Apostolatis officio. The memorialists open with stating a view not very unlike what has been maintained by some of the most eminent of modern Protestant historians, both English and German. They disclaim "the iniquitous judgment" of those who pass a sweeping censure on the policy of the mediaval Popes, as though they acted from mere arbitrary lust of power in claiming to regulate the political relations of sovereigns and nations, and express their conviction that, on the contrary, the exercise of such an authority was conformable to the exigencies of the times and practically benefici

We, and almost all Bishops of the Catholic world, teach our people a different doctrine on the relations of the spiritual to the temporal power. We teach that the two powers are indeed of unequal dignity; for as heaven surpasses earth, so are the eternal benefits conferred on mankind by means of the spiritual power higher than the temporal, the maintenance or increase of which is the immediate office of the civil power; but that each of these two powers is supreme in the sphere assigned to it by God, and is not subject to the other in the exercise of its office. The temporal Sovereign, as a member of the Church, is subject to her rule, and she has the right by divine ordinance of inflicting spiritual penalties even on Emperors and Kings, but not the right to depose them or absolve their subjects from their allegiance. The power of judging Kings and Emperors, exercised by mediaval Popes, was conceded to them through the peculiar arrangements of the public law in that day; but it has disappeared, with the foundation on which it rested, through the radical change of public institutions, and even of individual relations in our own day. This teaching of ours is nothing new, but is very ancient, and is confirmed by the consensus of the holy Fathers and the decrees and examples of all Popes before Gregory VII; we cannot doubt, therefore, that it is perfectly true, for God forbid that we should desire to obstruct the true sense of the divine law out of deference to the exigencies of the age.

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to obstruct the true sense of the divine law out of deference to the exigencies of the age.

The memorialists go on to dwell on the dangers that must arise from any decree, such as the Unam Sanctam or Cum ex Apostolatis Officio, inconsistent with this doctrine, and the practical impossibility of putting it in force in the present condition of society, while a divine law implies obligations from which no change of circumstances can dispense us, and which the Church has no power to suppress, for she is bound to follow the example of St. Peter in declaring "the whole counsel of God." It is no sufficient reply to say with Antonelli, that the abstract doctrine of the rights of the Holy See must be asserted, but that Pius IX. has no intention of seeking to enforce them by deposing sovereigns. "Our opponents would answer scornfully, "We have no fear of Papal sentences; but it has now become evident, after many audacious attempts at concealment, that every Catholic who acts according to his faith is a born enemy of the State, who feels bound in conscience to do all he can to reduce all States and Empires into subjection to the Roman Pontiff." Under these circumstances the memorialists insist that nothing can be decided about Papal infallibility without a most searching and minute discussion. The question of the Pope's power, by divine right, over temporal Governments falls under it, and requires the most thorough and careful investigation from all points of view. It would not be right to seduce the Council into deciding, without full and exact

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knowledge of the matter, on a subject involving such momentous consequences, and affecting so deeply and so variously the relations of the Church to human society. They therefore request that the eleventh chapter of the Schema de Ecclesia, which deals with the question, may be reserved for separate and subsequent consideration.

It might be supposed that such a protest, subscribed by many of the most influential bishops of seven different countries, could hardly fail to have weight even in Rome. But the practical answer to their request has been to place the Schema de Romano Pontifice before the Schema de Eccisiá, and to put the Pope's personal infallibility into the first chapter of it. And an eminent English infallibilits is reported to have told a Protestant friend the other day, who was quoting the Opposition bishops against him, that "they were no more Catholics than himself." This remark probably represents the present attitude of the Court party, as it certainly accords with the overbearing and dictatorial language habitually employed by the Ultramontane organs in this country and elsewhere. Meanwhile one little fact, which may not be generally known, proves clearly enough that it is no mere theoretical assertion of abstract claims that the Papal party are aiming at. The disciplinary "reform" on which they are chiefly bent is the remodelling of the older religious Orders, and especially the Benedictines, the oldest of all, on the modern Jesuit type. St. Benedict directed that every house of his Order should be separate and independent, electing its own It might be supposed that such a protest, subscribed by many of of his Order should be separate and independent, electing its own abbot, and under no higher jurisdiction. The modern Orders are abot, and under no higher jurisdiction. The modern Orders are organized on a sort of military system, with a graduated hierarchy centred in the hands of a General resident at Rome. It follows of course that while the former are mainly independent of Payal influence, the latter can be managed at all times by wires pulled at the Vatican. A case in point occurred only the other day. A monk in the Franciscan convent at Munich published a pamphlet with the Franciscan convent at Manner published a painpine with the startling title Is Döllinger a Heretic? defending that eminent theologian from the rabid attacks of his Ultraunontane enemies. The Franciscan General at Rome was immediately ordered either to make him retract or to expel him from the Order. Pius IX. is very anxious to reorganize the Benedictines on the same system, which would in fact amount to annihilaton the same system, which would in fact amount to annihilating their present venerable constitution, inherited from the sixth century, and creating a new Order in their place. The reason is not far to seek. He would at once have placed completely under his thumb a powerful Order, which is still distinguished both for learning and independence, and of which every living member of any literary reputation—with the sole exception of Dom Guéranger, who has attained a sort of European celebrity for his grotesque blunders—is a determined opponent of infallibilism. The Pope has already adopted one arbitrary innovation, apparently for the express purpose of excluding from the Council one of the most eminent men in the Order, Haneberg, abbot of St. Boniface at Munich. He was summoned to Rome on one of the preparatory Commissions, but was found berg, abbot of St. Boniface at Munich. He was summoned to Rome on one of the preparatory Commissions, but was found to be wholly intractable. Neither threats, bribes, nor cajoleries could move him to act against his conscientious convictions, so it was resolved to keep out so troublesome an opponent from the Council, as he had not long ago been kept out of the Archbishopric of Cologne, after his unanimous election by the Chapter and the emphatic approval of the King of Prussia. As a mitred abbot he had a right to a seat, according to all precedent, but the Pope issued an ordinance that only those abbots who had episcopal jurisdiction should have seats—a special mividenium episcopal jurisdiction should have seats—a special privilegium against one of the first scholars and divines of Catholic Germany. against one of the first scholars and divines of Catholic Germany. In view of such pretensions and sims, it may be well to recall the words written in 1847 by Lacordaire, and quoted by Montalembert in his preface to Le Testament du Tère Lacordaire, prepared by him for publication just before his death:—"The old Gallicanism is obsolete and can hardly breathe. But the reasonable Gallicanism which consists in resisting a power extended without limits through the world, over two hundred million men, is a Gallicanism very living and very strong, because it is based on a natural and historic instinct. Catholics, thoroughly Roman, have defined the Church as a monarchy tempered by aristocracy, and again as a representative monarchy. I have never seen it called an absolute monarchy." Before the volume was issued, which is and again as a representative monarchy. I have never seen it called an absolute monarchy." Before the volume was issued, which is throughout of deep interest, Montalembert himself had been called to his rest, but not without leaving his "testament" too behind him, in the memorable letter penned just before he passed away. nm, in the memorable letter penned just before he passed away. In an eloquent discourse pronounced over him at the Sorbonne, Father Perraud, of the Paris Oratory, observes that "he always obeyed this noble passion of love for the Church up to the time when his failing hand traced those lines wherein many (including Pius IX., we may observe) have thought they perceived a cry of revolt, forgetting that at certain critical epochs the Saints have held language as firm and courageous, often still bolder. What times are these, when suspicions can be raised on this point about the intentions of one of the most devoted sons of holy Church?"

EBBS-FLEET.

IT is odd at first sight to look for the most sacred spot of English ground, not on the field of Evesham or beneath the arches of Westminster, but in a Kentish gravel-bank on the brink of Minster Marsh. But not even the liberty which was bought by the blood of De Montfort, nor the heroic memories which hallow the minster of the Confessor, can rival in interest

the birth of England itself. And at Ebbs-fleet, in the simplest sense of the words, England was born. The origins of Church and State meet on the spot where Hengest landed with the first Englishmen and Augustine with the first missionaries. There is very little to catch the eye in the place itself, in the more lift of higher ground with a few grey cottages dotted over it, cut off nowadays from the very sea by a reclaimed meadow and a sea-wall. But taken as a whole the scene has a sort of wild vast beauty of its own. To the right the white curve of Ramsgate cliffs looks down on the blue crescent of Pegwell Bay; far away to the left, over the grey marsh levels where the smoke-wreaths deepen the thin brooding mist over the sites of Richborough and Sandwich, rises the dim distant line of the cliffs of Dover and Deal. Great as the physical changes have been since the fifth century, they have told little on the main features of the place; as one looks over Minster Marsh reaching far away inland, it is easy to turn its grey wintry veil into the waters of the broad sea-channel which Bæda saw, and to hear the shallow lagoon water, through whose deeper channels the Roman more lift of higher ground with a few grey cottages dotted over waters of the broad sea-channel which Beeda saw, and to hear the shallow lagoon water, through whose deeper channels the Roman galleys passed from Gaul to Londinium, lapping round the little gravel spit on which we stand. There is in fact everything in the character of the site itself as well as in what we know of the history of the two landings to confirm the tradition, certainly as old as the eighth century, which fixes them here. But if the tradition be admitted, no spot of English ground can be so sacred to Englishmen as that which first felt the tread of English feet. In the landing of the war-band which followed Hengest to the shores of Thanet England, we repeat, was born. Britain, the most distant of its Western provinces, had been the first to feel the weakness of Rome. In the midst of the fourth century the the weakness of Rome. In the midst of the fourth century the stillness of the Imperial rule had for the first time been broken by a rising of the Highland clans, and through the hundred years which followed the pirate fleets with which either channel was swarming closed on the devoted province. The Saxon keel was the scourge of the Eastern coast as the coracle of the Irish marauder was the scourge of the West. Abandoned at last by the legions of the Empire and torn with civil feuds, Britain once swept back in a rising of despair the savages of the North who had carried their raids into the very heart of the province, but the renewed menace of invasion found her again. province, but the renewed menace of invasion found her again exhausted. She fell back on the craven policy of Rome, that exhausted. She fell back on the craven policy of Rome, that of matching barbarian against barbarian. When the English warriors disembarked in 449 on the shores of Thanet they landed as mercenaries in the British service, hired to wage war against the Piot. Richborough was the common landing-place of travellers from Gaul, and if the Jutish war-ships were cruising in the Channel, their disembarkation at Ebbs-fleet, almost beneath its walls, would seem natural enough. But the after-current of events seems to show that the choice of their landing-place was the result of a deliberate design. Between the civilized provincial and his barbarous hirelings there could be little mutual confidence. In addition to rations, clothing, and civinzed provincial and his barbarous hirelings there could be little mutual confidence. In addition to rations, clothing, and pay, the Jutes had been promised an assignment of lands in recompense of their service, to be held probably on the same military tenure as the Lætic lands which constituted the "Saxon shore." The lands were found for them in Thanet, a situation which constituted the "saxon shore." shore." The lands were found for them in Thanet, a situation which satisfied the settler who still lay in sight of his fellow-pirates in the Channel, and who felt himself guarded against the Roman treachery which had so often proved fatal to the barbarian by the broad sea-channel which severed his encampment from the mainland. Nor was the choice less satisfactory to the provincial, trembling—and, as the event proved, justly trembling—lest in his zeal against the Pict he had introduced an even fiercer for into Britain. Cooped up in this corner of the land it seemed difficult for the English forces, should even a break come between the province and her allies, to penetrate into Britain. In front great inland harbour, only traversable at low water by a long dangerous ford, and guarded at either mouth by the fortresses and dangerous ford, and guarded at either mouth by the fortresse of Richborough and Reculver, stretched right across the path of an invader. The channels of the Medway and the Cray, the great circle of the Andredswold, furnished lines of further defence in the rear, while around lay a population of soldiers, the military colonists of the coast, pleaged by conditions of feadal service to guard the shore against the barbarian. That these difficulties yielded eventually to the suddenness of the English onset tells nothing against the prudence of the British plan. The long desperate struggle of a quarter of a century which alone enabled the Jutes to master Kent could hardly have proved so long or so desperate in any other quarter of the island.

desperate straggie of a quarter of a century which alone enhance the Jutes to master Kent could hardly have proved so long or so desperate in any other quarter of the island.

But Ebbs-fleet is far from being memorable simply as a starting-point of English conquest in Britain. The landing of Hengest marks the opening of a far wider and grander movement; it is the first step in that great career of expansion which has carried the Teuton to the Vistula and the Ohio. Without following Dr. Latham into his ingenious speculations on the original seat of the German race, it is at any rate pretty certain that in the later years of the Roman Empire the purely Teutonic area was bounded on the westward by the Rhine, and on the east by a line which ran southward from the Elbo. Nor did even the "wandering of the nations" succeed in greatly extending its bounds. Britain was the one Roman province really Teutonized in the fifth century. Elsewhere, though Teutonic conquerors encamped on the soil of Italy or Gaul, Rome really held her ground. A Celtic population, a Latin language, absorbed slowly, but inevitably, the race and tongue of the German settler. It was not till the eighth century that the great tide burst.

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y a its its southern and eastern bounds, that the solitudes of Uri and Schwytz received their Swabian settlers, that the Saxon pushed beyond Elbe by the sword of the Frank began that long conquest of ten centuries which has Teutonized the Sclavonic previnces of the Baltic coast, while the Bavarian advanced along the Danube to found the Austrian March. The true key to much of later mediewal and modern history lies really in the progress of this expansion, and in the desperate resistance which it encountered. The violence of the Hussite wars in Bohemia sprang from their character as a war of races rather than of religions; the Prussian forgets his own natural sense of political justice in the colonization of Poland; within our own experience the stubborn fidelity of the Magyar to liberty has rested mainly on his race-hatred of Germany to the eastward ended with the conquests of the Teutonic Order; but this eastward progress had hardly ended when England flung herself on the new countries of the west. From the seventeenth century till to-day the tide of Teutonic migration has flowed ceaselessly onward across the great American continent to the islands of the Pacific. Already the tongue of Hengest and his English war-followers is the tongue of no small part of the human race, and still there are wide spaces destined to Teutonic colonization, and races that must perish before the Teutonic advance. But, however marvellous that advance may be, and however mightily it is influencing and has yet to influence the destinies of the world, it is to that little gravel spit at Ebbs-fleet that it still looks back. The emigrant ship which drops down the Thames on her way to Sydney or New York is the present successor of the "three keels" which came up Richborough Harbour fourteen centuries ago. The trapper who still "clears westward" before the advance of the farmer of the backwoods, is only continuing that conquering march of the Teuton which began when Hengest landed on the shore of Thanet.

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It is strange that the very spot which had been the landing-place of Augustine. The first road-post one meets as one penetrates island bears the significant inscription, "To Canterbury." But the change which converted the earliest royal city of Teutonic Regland into the great centre of Latin influence, which banished Efselbert to Reculvers and set Augustine in his place, was only the first sharp indication of the real nature of the event which our histories term "the coming of Christianity into Britain." The second landing at Ebbs-leet was in no small measure the reversal and undoing of the first. "Strangers from Rome" was the title with which the Latin missionaries first fronted the Teatonic king. Rome, driven out by the first landing, returned in the second. The band of monks chanting their solemn litany was the new form of the legions who had retired at the trumpetal of Alaric. It was to the tongue, not of Gregory only, but of the men whom his fathers had slaughtered and driven over sea, that Ethelbert listened in the preaching of Augustine. The Latin tongue became again, as Beda calls it, one of the tongues of Britain. Latin, and not English, was again the language of weship, of correspondence, of literature. If Aldhelm chanted his English lays harp in hand to the loungers on the bridge, he throw his deeper verse into the Latin hexameter. If the tongue of Shakspeare and of Milton took its first form in the history of Beda. The translation and the Chronicle of Alfred represent a Teutonic reaction rather than a mere literary revival; the attempt of the King seems to have been to create what had never existed before, a gross literature in his own English tongue. The

independence. The Latin influence of Canterbury pulled the other way. And it is remarkable that it pulled precisely in the direction in which unity was ultimately brought about in England with less loss of individuality in the several portions of the realm than in any other kingdom of the West. The councils of Theodore are the first of all national gatherings in England. The ecclesiastical synod led the way to the very notion of a national civil synod. In some ways, no doubt, it is true to say, as Mr. Freeman and others have said so strenuously, that our Parliamentary institutions have sprung from the Teutonic gatherings of freemen, whether of the town, the county, or the realm. But it is admitted that such a personal representation became impossible as the consolidation of the various kingdoms went on, and the practical result in the later years of the older English monarchy seems to have been the conversion of the free Witanagemot into an oligarchic gathering, which passed without any essential change into the Great Council of the Norman kings. There is no evidence that the Conqueror made or intended to make any organic change in the mode of national legislation, or that the Parliament of Earl Simon was in any sense a revival of older institutions which had been at some definite time swept away. It rested indeed on a wholly different basis—the basis of representation—and for this basis we must look, not to the civil, but to the ecclesiastical polity of the realm. The bishop with his clerks who came to the councils of Theodore did, in the strictest sense, represent as its "persona" his ecclesiastical province. It is impossible, however, here even to touch on the vast issues of the landing of Augustine. Practically it renewed the union with the Western world which the landing of Hengest had destroyed. Britain, in its new form as England, was readmitted into the commonwealth of nations. Civilization, art, literature followed in the wake of the new faith. And with them came the asceticism, the moral weakness, the

THE AGRICULTURAL POPULATION OF WALES.

THE AGRICULTURAL POPULATION OF WALES.

The Third Report of the Commissioners on the Employment of Women and Children in Agriculture refers only to Wales, and is, on the whole, more satisfactory than those which have preceded it. There is no one part of it so gratifying as those which treated of the farm-labourers of Cumberland, Northumberland, Yorkshire, Lancashire, and Lincolnshire. Neither, on the other hand, is there any so distasteful as those which revealed the condition of certain districts in the Eastern, Southern, and South-western counties of England. There are no stories of roving gangs, which seem to be unknown in Wales. This saves us some unpleasing pictures. But for this immunity we also have to thank the more masculine character of the Assistant Commissioners. Some of their predecessors—or they themselves in the earlier parts of their task—developed an amount of prudery which was perfectly refreshing in men who had lived in Universities and cities. Their utter horror at the coarseness of field-talk disclosed an ignorance of the world in which they had been living at least equal to the purity of their minds. They raised their startled hands and pious ejaculations at the sprightly repartees of the field men and women, in utter ignorance that the lives of these laborious females were far more virtuous than the lives of their fastidious cousins and sisters who were weaving or spinning in Nottingham and Norwich. If ever these Reports are republished, it would be worth while to append to them some notes containing extracts from corresponding Reports on the inner life of manufacturing towns. The contemporary appearance of the two sets of documents would serve the cause of truth more than that of modesty. But, in estimating the data on which laws are to be framed or modified for whole classes of society, truth is at least as much to be regarded as delicacy; and, though a veracious record may disappoint the over-sensitive, by showing that there is not a pin to choose between the morality of villages and th

fact should be known than that moralists should write, and senators legislate, in entire misapprehension of their common subject.

We do not mean to imply that there is nothing to shock the purest minds in this Report. It would, indeed, be impossible to treat of the social life of Wales without reference to the traditional custom of "bundling." This custom, which arose in ages when books and fuel were equally scarce, consoled the vacant minds of village swains and maidens by a mode of courtship which was much more favourable to warmth than to chastity. The practice which began in darker times has not been discontinued by the enlightenment of the nineteenth century. The immorality which results from it is of a very comprehensive kind, but it is doubtful how far it could be remedied by mere magisterial regulations. In England "bundling" does not prevail; but the immorality to which "bundling" leads does prevail. And there are the same causes at work apart from any local custom. English immorality, that is, unchastity—for the Commissioners follow popular usage in restricting a generic term to a single

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class—is the product of small and crowded tenements, too close and hot for the wretched beings who pig in them. Wherever there are the smallest, the closest, and the worst ventilated cottages, there is the grossest and most shameless immorality. It is the same in England as in Wales. Rather, it is worse in England than it is in Wales. The immorality seems far more brutalizing and deadening among the English than among the Welsh. The English nature, when trained in scenes of low and squalid vice, throws off all semblance of, all respect for, virtue, or even decency. If it cannot command all the accessories of respectability, it deems it superfluous to attempt any. A cottager in certain parts of the Midland or Eastern counties, who sleeps in the same chamber with his wife, adult sons, and adult daughters, looks forward to the impurity of his family as a natural result, which no efforts of his can prevent. The same feeling does not seem to prevail in Wales. The sexual immorality is as great, but the immodesty is nothing near so flagrant and audacious. Self-respect survives a loss which kills self-respect in this part of the kingdom. The women have children before they marry; but they do marry, and do not make, on the whole, bad wives. The general tenor of the evidence shows that the Welsh women—especially in Pembrokeshire and Cardiganshire and Anglesey—are far better housewives than the bulk of women of the same class in the Southern counties of England. And even when there is too much reason to fear that inside the cottage scenes of great indecency frequently occur, there is no peculiarly striking evidence of this outside, either on the part of the father or of his children. The women do not talk like prostitutes, nor the men like convicts. And, were the cause of the evil eradicated, the moral change in the lives of the Welsh people would be wonderful. But the eradication of the evil is possible only with the improvement of the landlords. The Welsh landlords of the present day seem to illustrate all the evils of

But both the cause and the effect are nowadays modified by circumstances wholly independent of the wealth or the beneficence of Welsh landlords. The last thirty years have witnessed a large development of industry once unimagined in the Principality. The long-buried resources of the country have put in requisition every form of industry connected with mines. Throughout the countres of Glamorgan, Brecon, Montgomery, and Merioneth, the iron and copper mines, the slate and the coal quarries, have withdrawn thousands of men from the poor wages of farm-labour to a remuneration such as once they could not dream of. Where they once got 7s. a week, the farm-labourers now get 12s. or 15s., the miners and quarrymen much more. Nor do the advantages of the mineral industry end here. The mines and the railways react on each other. As the mineral resources are opened out, the railway traffic increases; as this increases, the demand for mining labour increases also. The young men find that there is a career opened to them not only beyond the farms, but beyond the mines and the quarries, as stokers, as firemen, as railway guards, as telegraph servants; and that they can secure a competency such as a former generation never dreamed of. The extension of these employments has narrowed the competition for farm wages, which have naturally risen with each successive decade. This extension would have been more remarkable than it is, had it not been for one great defect which is felt by the bulk of the labouring-classes in Wales. It is one of the most curious instances of noncentralization that in a kingdom of such limited area as this, a small corner should have for centuries preserved a distinct race, language, customs, and, so to speak, religion. There can hardly be a million persons living in North and South Wales altogether; perhaps not more than nine hundred thousand. Of these more than one-half never speak the English language at all; and hardly one-half understand it when they hear it speaker. The consequences are natural but

the hours of work or the rate of wages, or insists upon a certain finish of execution never exacted before. He does not understand Welsh, and his instructions or recommendations are filtered through an interpreter, sometimes hostile, never sympathetic. While he is doing his duty in what he deems the fairest and justest way, the workmen are meeting, discussing, and exciting one another in impassioned, but to him unintelligible, sounds. The local paper repeats and intensifies their grievances in the same unknown tongue. At last, after warnings which he either does not heed or does not understand, he is assaulted and maimed for life, or finds his house burned. If the magistrates and police act as those of Manchester have done on a recent occasion, there is no help for it. He must succumb to mob violence and withdraw. If, however, the magistrates are firm enough to do their is no help for it. He must succumb to mob violence and withdraw. If, however, the magistrates are firm enough to do their does not never the state of the state of

But, while we should, on political and economical grounds, hait the establishment of a system of English education among the Welsh, we should extremely regret to see any sweeping change effected in their character. Already the picturesque dresses which the Pembrokeshire and Cardiganshire women wore so gracefully have well-nigh disappeared. The bright colours, so well assorted, which attracted the stranger's eye on market and fair days, have given place to cheap and cheating imitations of metropolitan tawdry. Already the weak and distending hypocrisies of tea and coffee have supplanted a more solid and strengthening beverage. Let us hope that English education will not end by giving the people only the fringe and tatters of English life and manners; frail and showy frippery in exchange for good stout homespun; the cant of English Nonconformity for that of Welsh sects; the deceptive morals of our large towns for the avowed traditions of Welsh "bundling"; and the unprincipled selfishness of English improvidence for the honourable parsimony of Welsh thrift.

THE NEW "REGIMENT OF WOMEN."

W HEN we wrote a late article on Queens Regnant, we had not the slightest notion that a hint which we there vaguely threw out had been already adopted by the highest ecclesiastical authority in the land. It had been already ruled, without our having any idea of the matter, that, while a King is a mere secular person, unworthy, it would seem, of any special providence, and not having any stray shadow of divine right about him, Queens are indeed hedged in by divinity, that they are the special objects of heavenly favour—a favour so peculiarly shed forth on their sex that it extends in all its fulness to their daughters, while not a fragment of the blessing is allowed to find its way to their sons.

their sons.

We may seem to be speaking parables, but we are doing nothing of the kind, but simply setting forth the words of truth and soberness. We have before us a return—moved for by Mr. Bouverie, and "Ordered, by The House of Commons, to be Printed"—of "Copies of all Presentations to Her Majesty since her Accession to the Crown, of any Persons to the Ittle Name, Style, and Dignity of Suffragan Bishop of any of the See named in the Act 26 Hen. 8, c. 14; &c." That return contain among other things, the Presentations to the Crown made by the Archbishop of Canterbury and the Bishop of Lincoln of persons.

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for Her Majesty's choice as Suffragan Bishops. There is a remarkable difference between the two documents in several points. The document dated at Lincoln is drawn up in Latin, the document dated at Addington is drawn up in English. So fur, as avoiding the tongue of the Beast, Addington has the advantage in English and Protestant eyes, though to be sure Bishop Wordsworth has dealt the Beast so many deadly wounds that he may take such liberties without scruple. In all other respects Lincoln has an unmistakable advantage over Addington. The document from Lincoln is drawn up in conformity with law and history; the document from Addington tramples both under foot. The document from Inicoln quotes Scripture in a manner much to the purpose; the document from Addington misquotes Scripture in a manner worthy of a popular preacher. Now who is it who draws up documents of this sort for the Metropolitan? Is it that unlucky maker of occasional prayers who seems to be attached as an heirloom to the See of Cantebruy from generation to generation? We at least have no part or lot in him, just as little as the law of England has. As it is plain that he is not a student of the Statute Book, so it is equally plain that he is not a student of the Statute Book, so it is equally plain that he is not a student of the Statute Book, so it is equally plain that he is not a student of the Statute Book, so it is equally plain that he is not a student of the Statute Book, so it is equally plain that he is not a student of the Statute Book, so it is equally plain that he is not a student of the Statute Book, so it is equally plain that he is not a student of the Statute Book, so it is equally plain that he is not a student of the Statute Book, so it is equally plain that he is not a student of the Statute Book, so it is equally plain that he is not a student of the Statute Book, so it is equally plain that he is not a student of the Statute Book of the Church of England.

The spring of the sixteenth century under their guidance. After the l

of the regular Royal style, it is not at all unlikely that it may have crept into formal documents earlier than the present singular paper dated from Addington. And yet, after all, the belief that the King is by law Head of the Church is exactly of a piece with the kindred beliefs that the "Royal Family" may not marry "subjects," that the law of charitable uses is the Mortmain Act, that a man may not marry his second cousin, or that he may sell his wife in the market. Still here is the fact, that the Archbishop of Canterbury, for whoever draws up papers in his name, bestows on Queen Victoria a title which Queen Elizabeth distinctly refused, and which Queen Victoria has certainly not asked for. The writer of the document probably thought himself extremely elever in digging up some forgotten form of the time of Henry the Eighth or Edward the Sixth; so he copied the heading of it quite literally, in blissful ignorance of all that had been said about the matter in the sixteenth century and all that has been said about it in the nineteenth.

the matter in the sixteenth century and all that has been said about it in the nineteenth.

We turn to the Lincoln document, and we at once see the difference. The Bishop of Lincoln may now and then, like Newton himself, have lost himself in expounding the Apocalypse; but he is an undoubted ecclesiastical scholar, and one of the last men to fall into such blunders as men fall into at Addington. Bishop Wordsworth has either lighted on a document of Elizabeth instead of a document of Henry, or else he has changed the document of Henry into conformity with the law as it has stood since the days of Elizabeth. His presentation is addressed "Excellentissime et Potentissimes in Christo Principi et Domines, Domines Nostree Victories, Magnes Britannies et Hibernies Regime, Fidei Defensori, ac in terris suprema Ecclesiae Anglicanae Gubernatrici." We can conceive that Bishop Wordsworth may have felt a special satisfaction in using the particular title which was declined by Elizabeth and which was used by Charles. At all events he showed that he had a knowledge of the law and history of his country which has not made its way to Addington.

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ledge of the law and history of his country which has not made its way to Addington.

But the beginning is not all; the ending is really the cream of the matter, and it is the point which at once connects it with the special status of Queens Regnant. The form followed by the Bishop of Lincoln ends with a Scriptural quotation, praying that Her Majesty may long live and flourish "in Eo 'per Quem Reges regnant et Principes dominantur.' "We may mark the minute accuracy of expression, according to sixteenth-century notions. Kings alone reign—regnant: Princes of lower degree, Dukes, Landgraves, and the like, have to put up with the inferior description, dominantur: the word exclusively expressing kingship does not extend to them. We are not certain even that it might not have a point in those days to use a phrase implying that inferior Princes ruled by divine right no less than Kings, and that they

were not simply delegates of the Emperor. One thing is plain, that, according to the rule that the masculine gender includes the feminine, the mention of Kings in no way shuts out Queens, while, by a mention of Queens, Kings would have been shut out in the most marked way.

This last seems to have been actually the frame of mind of the officials, whoever they may be, who draw up documents at Addington. Did any of our readers ever hear the story, true or false, how a parish clerk, soon after the beginning of the present reign, finding at the end of a psalm the words, "Blessed be the name of His Majesty for ever," thought it his duty to obey the Order in Council for making the changes necessary on the new reign by reading "Blessed be the name of Her Majesty"? As a parish clerk he was not called upon to read that remarkable prayer for the Queen's Majesty, in which, as the earthly sovereign has been raised almost to the level of Deity, an unusual crowd of epithets seems to have been thought needful for Deity itself. If he had been called on to read it, one would think that the beginning of the prayer would have taken a very strange form indeed. What form that prayer may take in the hands of the Archbishop's advisers we have no means of knowing, but we do know what they make of the straightforward and apposite Scriptural quotation which ends the Bishop of Lincoln's document. The "Reges et Principes" of Lincoln actually become at Addington "Queens and Princesses." "Per quem Reges regnant et Principes dominantur" is translated "through whom Queens reign and Princesses govern." It seems to have been held, either that under a female reign it was unpolite even to imply the possibility that there ever could be such a thing as a male sovereign, or else that, while Queens and Princess are a class in every way worthy of Divine favour, Kings and Princes are a class or eprobate as to be unfit to be mentioned in any sort of connexion with things sacred. As we hinted once before, the course of history might perhaps afford some g

express is utterly distanced by the implied excommunication of all Kings in a body which has come forth from the archiepiscopal manor.

But this is not all. The Addington scheme of constitutional government is really the most wonderful that we have yet heard of. The correct thing seems to be that Queens should reign, but that Princesses should govern. We have been told long ago that Kings ought only to reign, and not to govern; but we had always thought that this meant that their responsible Ministers were to govern in their name, and we had always thought that in this case it made no difference whether the sovereign who reigned, but did not govern, was a King or a Queen. But it certainly never came into our heads that, in the case of a female sovereign, the right thing was that the Queen should reign, but that her daughters should govern. We can really get no other meaning out of the Addingtonian political system. It is in no sort a translation of the Lincoln formula, even allowing for the startling change of gender. "Regnare" and "dominari" are words which are in no way opposed; they express exactly the same functions, only discharged by persons differing in rank and title. But between "reign" and "govern" there is a marked opposition; they are words which, in received political language, are constantly contrasted with one another. The words, then, "By whom Queens reign and Princesses govern," can only be taken in the literal and grammatical sense, as implying a state of things in which the daughters shall govern while the mother only reigns. This is a state of things which, as far as we know, is wholly new among political thinkers. We are not aware of the system having ever been practically tried in any time or place, or even of its having ever been broached by any theoretical speculator. We commend it as a novelty to nations in search of rulers and constitutions. Is there, for instance, any chance that the proposed form of government might work well in Spain or Mexico? If so, by all means let it have a fair

THE JEWEL ROBBERIES.

THE JEWEL ROBBERIES.

THERE is much difficulty, it is sometimes complained, in the way of young men who have received a first-rate education, and are anxious to turn their talents to account. The crowds of poor curates, briefless barristers, and ruined merchants who are to be encountered in every direction are not an encouraging spectacle. How is a new path in life to be struck out? The colonies are distant; removal to them involves a considerable sacrifice to any one who has accustomed himself to an ancient civilization, and many of the accomplishments which have been acquired with so much toil are thrown away in lands where hard physical labour is the first requisite. Some such reflections, if we may venture to hazard an hypothesis, must have passed through the minds of certain ingenious gentlemen in this country whose conscience was not on a level with their acuteness. It probably struck them that

it would be absurd to go to the diggings when such vast stores of gold and diamonds and precious stones of every variety were to be found so much nearer home. Accordingly they resolved, as we imagine, to form a company for the thorough exploitation of the deposits of precious metals and precious stones amongst the London brick and mortar. No prospectus could have been published, for obvious reasons; but the advantages which might be set forth by the intelligent promoters of the speculation would be such as to fire the imagination of all adventurous young men. No expatriation was required—unless owing to unforeseen and highly improbable circumstances—no severe labour with spade and pickaxe in dirty trenches, and no geological skill in tracing out the most profitable sites for operation. The scene of labour was at hand; instead of hard work, they required a little elegant sleight of hand, and a certain skill in gymnastics, whilst a very slight acquaintance with the peculiarities of London houses would point out the most promising veins of ore. It might be noticed, as an almost providential circumstance, that the habits of the beings who secrete these inestimable products are so similar, and their dwellings constructed with such singular regularity, that a very trifling knowledge, such as would be already possessed by most of the shareholders, would enable them to do their duty with almost mechanical precision. If such were the expectations of the original adventurers, they have been amply fulfilled. The profits which must have been made during the last few months would suffice to pay a respectable dividend on many far more ostentatious commercial enterprises. It is becoming common to see offers of reward reckoned by thousands of pounds; and though it is true that the offerers can entertain a very slight hope that they will ever be called upon to make good their promise, inasmuch as the objects of their search are probably broken up long before the offer is in type, we must assume that the value of the articles ta

predecessors, as they have certainly surpassed their success.

Meanwhile obstinate people persist in asking, What has become of the police? It is a question which, however unreasonable, is being agitated in various parts of these islands. Irish landlords object to being shot, and Manchester brickmakers dislike being blown up by gunpowder. We cannot say that their reluctance is altogether unreasonable; and perhaps people who possess jewels may be pardoned for clinging to them with a certain tenacity, and even for invoking the aid of Government in their protection. We will not point out that persons who do not possess jewels cannot perfectly sympathize with this state of mind, and may even feel a dim sense of complacency in remarking that property has its dangers as well as its privileges. Admitting fully that the police ought to put down burglary as much as possible, we may inquire how much can be fairly expected from them. People are too apt to forget, at moments of irritation, that the most perfect police in the world cannot be absolutely ubiquitous or omniscient, and that murders and robberies occur in the best-regulated countries. Before making reasonable complaints, it is only fair to repudiate those which are manifestly exaccerated.

Before making reasonable complaints, it is only fair to repudiate those which are manifestly exaggerated.

There are two very common theories which are more or less explicitly stated by indignant victims. One is what may be called the Edgar Poe doctrine, or the belief in the superhuman detective. The assumption is that if we were only elever enough we could find out from a footstep on the ground and a bit of rope hanging to the window to whose presence they were owing. It is supposed that upon the very smallest foundation of fact we might, if we were only sufficiently acute, erect a ladder of inference sufficient to carry us to any given distance. The fallacy is obvious. Given a certain set of facts, there may be fifty hypotheses compatible with them; and the man who selects one as certain may make just as great a blunder as the man who falls to see its possibility. A whist-player whose inferences about his opponent's hand outrun his data will play wrongly, as distinctly as if he failed to draw all the legitimate inferences. The artifice invented by Poe and imitated by sundry of his successors is a very simple one. If a man has to find his way through a labyrinth, a few insignificant indications put up at critical points may enable him to judge rightly. Poe could of course provide such hints precisely at the points where the construction of the plot made it necessary, and the careless reader imagined that he could have unravelled the difficulty with equal certainty wherever the indications had been placed. Because signposts erected at every doubtful turn served as infallible guides, however small they might be, it was imagined that if the signposts had been placed at random along the path they would have been equally useful. On the same principle, very trifling hints may serve to detect a thief if only they are the hints that are wanted; but a whole mass of proof may be utterly insufficient if it happens to leave the critical points ambiguous. The

gentlemen who are relieving rich people of their superfluous jewellery are probably quite awake to this truth in practice, and may perhaps have left no trace from which any definite conclusion is fairly desirable.

may pernaps have test no trace from which any definite conclusion is fairly derivable.

The other theory is held by people who admit that the lynxeyed detective is very rarely to be found, and even, if found, may be only able to say that the matter is doubtful. They think that the ordinary police should be ubiquitous, and that there should be so continuous a chain of observers that no time should be allowed for criminal enterprise. Of course we might arrange matters so that every house in London in which any valuable objects are contained should always have the eye of a policeman fixed upon its assailable side; and, assuming policemen to be incorruptible, the security so afforded would be unimpeachable. Unluckily, the number of police is finite, and a little easy arithmetic will demonstrate that any close approach to this ideal perfection is out of the question. It follows that the thieves have a certain chance, which must occasionally turn up in their favour. To win several thousand pounds' worth of jewels it is worth while to watch a very long time for a favourable apportunity. A policeman must wear a distinctive dress, and a little careful observation of his habits will secure the few minutes which are all that is required by skilful operator. The ordinary police may be effective against the mere tabble oriminals, and sufficiently ubiquitous to make a mere extempore crime a matter of some danger. But when crime becomes a high art, when genuine professional talent is enlisted to win prize art, when genuine professional talent is enlisted to win prize art, when genuine professional talent is enlisted to win prize art, when genuine professional talent is enlisted to win prize art, when genuine professional talent is enlisted to win prize impossible that any simple system of patrolling the streets should be very difficult to evade.

What, then, is the moral? Are we to fortify all our houses; to keep our valuables in safes; to have watchdogs on the staircase, and man-traps and spring-guns set up in ladies' dressi

What, then, is the moral? Are we to fortify all our houses; to keep our valuables in safes; to have watchdogs on the staircase, and man-traps and spring-gams set up in ladies' dressing-room directly they have gone down to dinner? We certainly hold that people with valuable jewels would do well to take care of them. Under any circumstances it would always be tolerably easy to secure admission into a London house, even if the police had arrived at a state of ideal perfection. So long, for example, as servants are corruptible, there is always a possibility which may be worth taking into account, although we are not aware that there has been any ground for such suspicions in the cases which have recently occurred. But we may add that, although some of the complaints against the police strike us as unreasonable, we cannot avoid a suspicion that they might be a little more effective. The recent robberies imply the existence of something like an organized system. The jewels when obtained must find purchasers ready. There must be a very considerable number of persons more or less engaged in the business; and of course every additional recruit is an additional cause of danger. It is scarcely possible that the police should not have a very shrewd suspicion as to some of the people engaged; and indeed we have seen various stories, of more or less apparent authenticity, implying that, although legal proof cannot be obtained, a very fair guess might be made at some of the agents in this peculiar trade. As we are not behind the scenes, we of course cannot speak with confidence upon the matter, but if the police are as acute, not as sensation novelists represent, but as they ought to be on a reasonable computation, they should surely have some suspicions, though the strength of the suspicions may be exaggerated. From which we may infer either that they have been wanting in energy and ingenuity—a fact upon which it is scarcely possible for outsiders to form a trustworthy opinion—or else that the tendemess with which we rear th

ANGLING IN FRANCE.

IT is a point of conscience with French legislation to reserve the rights of the angler in all waters belonging to the State. In other words, there is no river in France, classed as State property, where every one may not angle at his pleasure during the lawful months. The consequence of this has been that a general belief has established itself amongst the population that every one has a right to angle wherever it pleases him, even on little trout-streams that run through private property, and are themselves private property. And, speaking generally, it may be said that all Frenchmen do angle wheresoever it pleases them. But, as there is a general belief that a man may angle where he likes, it has come to pass that this creed, like other creeds about men's rights and immunities, has developed itself pretty considerably in the popular mind, so that it is now become generally received amongst the French population that not only the right to angle, but the right to eath fish anyhow, is inherent in every man, whether he be a landowner or not. This notion has taken such root amongst the people that

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no French Government is likely to feel itself strong enough to resist it. And the consequence is that the fish-harvest of the French rivers is treated on the principles of the very crudest communism; not of that communism which is anxious to see that the public wealth is wisely husbanded and administered, but of that rainous sort of communism which divides the spoil, as Lord Breadalbane's pike divided the trout amongst them in Loch Awe.

The French rivers are naturally excellent, and the aggregate extent of them is something prodigious. If the fish-harvest were as much private property as the corn-harvest, fish would be very cheap and abundant, and in a country where large classes still continue to observe the fasts of the Church of Rome this would be a most important addition to the national resources. Of late years many intelligent Frenchmen have perceived that a prolific source of wealth was being neglected, and they have sought the remedy in pisciculture, by which is generally understood the practice of breeding quantities of little fish from eggs and turning them into streams to populate them. It is rather amusing at first to see the little fish coming out of their eggs, and the object appears important enough to inspire feelings of self-respect in the pisciculturist. He is not simply breeding little fish for his amusement, he has a great public object in view—namely, to add to the wealth of the nation, to provide food for its hungering myriads, to augment the bien-tire of the classes nécessiteuses, &c. &c. We are not laughing at good men who seriously labour for objects in themselves so worthy, but we believe that if the French rivers are to be stocked it will not be enough to throw into them a few billions of little fish; we believe that if will be found necessary to afford some protection to the small trout and salmon during the tenderness of infancy, and even to continue something of this protection when they have arrived at full maturity. Let us suppose, for example, that every one was allowed to cut mestablishment of the French forests to scatter vast quantities of seed? So long as the whole population cut down the saplings as they rose, the mere scattering of seed would not ensure the maturity of a single tree. If you want the hills to be covered with forests, not only must you plant them, but you must protect them against devastation after they are planted, and wait whilst the trees are growing. If the French rivers could be simply left in page for two or three years, if even certain lengths of them could be protected, that repose from indiscriminate pillage would do more for them than all the societies of pisciculture in existence. And for property of any kind to be protected it must be invested in somebody. "En fait de pêche," says M. d'Esterno in his work on Game-preserving in France, already noticed in these columns, "comme de tout autre genre de production, la propriété est la condition première du développement. Le communisme est le plus puissant des agents de stérilisation; nul ne veut semer et conserver pour les autres. Là où tous peuvent puiser, c'est à qui puisera le plus, jusqu'à ce que finalement on épuise." The reservation of the right of every one to angle, a reservation always made by the French Government in favour of what it patenally supposes to be a harmless popular amusement, opens always made by the French Government in favour of what it paternally supposes to be a harmless popular amusement, opens the door to all kinds of disorders. A man has the right to angle, but when his object is to catch fish in an already exhausted river, he will use angling as a pretext or screen, and employ more destructive methods. When everybody has a right to angle on the stream you are attempting to preserve, you will find that, under cover of this permitted recreation, men who are not sportsmen, but purveyors of the market, will take your fish by every means in their power.

meder cover of this permitted recreation, men who are not sportsmen, but purveyors of the market, will take your fish by every means in their power.

The consequence is that the French landowner who has what in Scotland would be a valuable trout-stream, or even salmon river, abandons all thought of preserving it. The whole populace does its utmost to destroy every fish that swims. If you go down a French trout-stream in summer in a cance, you will meet with hundreds of fellows up to the chest in water, using nets with meshes so small that nothing deserving the name of a fish can secape them. This is what the principle of communism, as applied to angling, has arrived at—le beau resultat! One of the very finest trout countries in France, or in Europe, would be the Morvan, if it were not recklessly and ruthlessly pillaged in this way. The country is divided into innumerable little valleys, and every valley has its stream, of the kind that the trout best loves, with deep pools and babbling shallows and alternation of sun and shade. If the landowners (many of whom have properties of fair extent) were permitted by popular usage to preserve their streams, or portions of streams, trout of the finest quality would be a cheap article of diet. Communism in fish-destruction has raised the regular price of trout in the very heart of this district to between three and five francs a pound; in other words has placed the very fish which the country would naturally most abundantly provide beyond the reach of all but its richer inhabitants. During the last year or two the Sub-Prefect has been attempting pieciculture, but quite in vain, for the simple reason that the fish are sure to be netted before they attain any profitable size or weight. Every attempt of the same kind which has come to our knowledge has had a like result. In M. d'Esterno's book several of such instances are cited. According to the Bulletin de la Société d'Accimatation, M. Roger-Desgenettes breeds trout in great quantities at Saint-Maur and sends

them into the river Marne. The fishermen know this, and catch them at once in narrow-meshed nets in order to send them to Paris, where they are highly appreciated as a friture. This is the degree of intelligent sympathy and encouragement which a pisciculturist may expect to get from the fishermen whom he is endeavouring to benefit. M. Gervais has attempted to acclimatize cray-fish in the Mosson and the Lez, in which streams he placed more than three hundred dozens of cray-fish with eggs. As soon as this was known, the people amused themselves by catching as many of these cray-fish as they could, so M. Gervais found that his benevolent intentions were frustrated. A very serious attempt was made in 1862 to naturalize sponges on the coast of Toulon. At a considerable expense live sponges had been brought from the coast of Syria (the exact cost of them was 2221.). The mothersponges were put into a trough and sunk in the sea. The first time they were visited, it was found that every sponge had been stolen. An attempt was made in 1861 to naturalize carp and tench in Algeria. The river Rummel was selected for this purpose, and large quantities of these fish were placed in it, but, this becoming known to the fishermen of the country, they immediately set about netting them.

Algeria. The river Rummel was selected for this purpose, and large quantities of these fish were placed in it, but, this becoming known to the fishermen of the country, they immediately set about netting them.

To understand the inevitableness of this premature destruction so long as fish are not protected by heavy penalties rigorously enforced, we have only to reflect what is the position, and what are the temptations, of a poor and hungry man who lives from hand to mouth, and is engaged in a constant struggle for existence. He wants to do a good day's work and he makes the most of any opportunity which presents itself, without thinking about the morrow, certainly without consulting the prospective interests of the community at large. A penalty heavy enough to deter him from killing the goose that lays the golden eggs is a benefit to himself, and it is a kindness to him to enforce it. He is a minor, and must be protected against his own imprudence. He must also be protected against the imprudence of those who are like himself. If there were only one poor fisherman in a neighbourhood, and it were explained to him that the work of the pisciculturist was entirely in his interest, and that therefore he ought to help it instead of hindering and thwarting it, it is just possible that he might abstain from senseless destruction; but under present circumstances what encouragement is there for him to abstain, when he knows that others would immediately take what he denied to his family and himself? A French Government that had not perpetually before its eyes the necessity of flattering and conciliating an ignorant peasantry, inaccessible to the most elementary ideas of national economy, might by a very simple legislative enactment increase the product of the French rivers tenfold. No doubt the people would be deprived of the pleasure of wading with nets, and of poking long sticks in the deep holes where the trout take refuge, and we can easily understand that a diminution in the price of fish would not be, to every one millions of francs.

THE ROYAL ACADEMY.

II.

WE find in a very sublime Report of the Council of the Royal Academy a passage which seems worth quoting:

We have now arrived at the summit of our arduous ascent, and a new century has been inaugurated by the possession of a permanent home.

The century is past, and we now turn to scan the opening prospect before us, and as with the mountain traveller, the difficulties of our way call for first observation.

before us, and as with the mountain traveller, the dimenties of our way call for first observation.

To "inaugurate" "a new century," to take "possession of a permanent home," and "to scan the opening prospect" in company "with the mountain traveller," were indeed almost enough to turn the head of any man, even though a Royal Academician. It is fortunate that ordinary mortals are permitted to take this inauguration of centuries more coolly, and certainly the second Exhibition in the second century does not present an "opening prospect" likely to prove unsafely exciting even to the "mountain traveller" in his "arduous ascent." Royal Academicians, including the President himself, are known to have a poor opinion of critics. In kindness to them a specimen is now given by no less an authority than "the Council" of the literary style which writers on art should strive to acquire. It will be observed in the following pattern paragraph that painter-critics are careful not to mix metaphous; they preserve the unities scrupulously. The scene is again laid on the top of a mountain; the chief character is once more a "traveller," and the time the self-same "century" which the Council recently inaugurated:—

Even [says the annual Report of the Council] as the traveller, having

Even [says the annual Report of the Council] as the traveller, having attained the highest ridge of the mountain-pass, looks back on the rugged path of toil and of adventure by which he has come, then casts an eager glance into the deep perspective before him, scanning the barriers and treacherous allurements that beset his onward progress, and noting the depressions and prominences, the severer features of the prospect which experience has taught him to select as the surer guide to his practised footstep: so revolves

and so proceeds—even so we, in the retrospect of the century, may shape our onward progress by the experience of the past.

As we do not feel quite equal to tread in like "footsteps" without a "guide," and as the poet in the establishment of Messrs. Moses does not offer us the necessary outfit for these high mountain-passes, we shall still go on in our old plain way, thanking the Council of the Academy just the same for their

well-meant assistance.

Mr. Millais, R.A., exhibits six works, which display to advantage his latest manner. Every one knows that he has long ago thrown overboard "pre-Raffaelitism"; he appears indeed determined to avenge himself of the injuries which his art suffered when pledged to a cause which could not be sustained. But it may be questioned whether the reaction from a school of impracmay be questioned whether the reaction from a school of impracticable detail has not carried him into the opposite extreme of dashing, daring generality. "The Flood" (91) is superbly painted, and yet the trick of the manner is but too obvious. This modern infant Moses in a cradle loosened from the moorings, and modern infant Moses in a cradle loosened from the moorings, and rushing down with the swelling torrent, is a baby that has won the admiration of the ladies. The artist, having secured this approval, seems indifferent to the rest of the picture. Not that the accessories are weak—quite the contrary—but at all events they are slight; the painter seems impatient of finish. In the "Knight Errant" (262) releasing a lady bound to a tree, Mr. Millais ventures on a new and perilous path; he paints a female nude. The colour and transparency of the flesh tones are true and admirable; the forms, however, are too close upon common nature. So literally, indeed, has the model been transcribed, that it is said the ligature of draperies may be detected on the mon nature. So literally, indeed, has the model been transcribed, that it is said the ligature of draperies may be detected on the contours. The figure thus bearing signs of having been denuded, it is scarcely surprising that the spectators call for clothes. And yet, on the score of morals and good taste, the work is unexceptionable. In point of art, however, the forms should be more generic and ideal. We recall conversations in Florence with Mr. Powers, the sculptor of the "Greek Slave," and interviews in Rome with the late John Gibson, the sculptor of the "Venus," "Amazon," and "Cupid," when the principles imperative in the treatment of the nude fell under discussion. These principles are clearly elucidated in the works of Phidias. The style of the pediments and friezes of the Parthenon is at once individual and generic. and friezes of the Parthenon is at once individual and generic, imaginative and true, real and ideal. The imperfections of any one model are suppressed, and the mind of the spectator becomes raised by the contemplation of ennobled humanity. Among our English artists, Mr. Watts and Mr. Leighton are in Among our English artists, Mr. Watts and Mr. Leighton are in some measure actuated by the principles which guided the ancient Greeks. To return to the picture of Mr. Millais, we should say that the Knight, clad in armour, is preferable to the unclothed lady. And yet it has been objected that the gallant fellow does the business with so little ceremony that the lady's bonds are cut as a piece of string or packthread tied round a parcel. "The Boyhood of Raleigh" (334) is not so provocative of criticism. The fisherman on the shore tells the story of the sea with the impassioned impetuosity of an Italian improvisatore; the boy, the future navigator, listens with wide wondering eyes to the promise of distant lands. The with wide wondering eyes to the promise of distant lands. execution is confident almost to excess; the power which w execution is confident atmost to excess; the power which wields the brush is reckless of consequences, yet certain of results. So diberally is the colour laid on that it would seem as if the paint-box had been turned out upon the canvas. The end is a brilliant triumph. The painter's versatility becomes obvious in the "Widow's Mite" (928), a picture clothed in gravest greys. Some people prefer this negation to phases more positive. "Fata Morgana" (193), by Mr. Watts, is hung to challenge comparison with the undraped figure by Mr. Millais; the one may be called set the other resurres and yet, the art wears the grains of an old art, the other nature, and yet the art wears the guise of an old picture. Figures as drawn by Mr. Watts are not individual, but generic; the design is studious of harmony in composing lines; the colours are arranged in deep chords. Such art is not so much a reproduction of nature as a creation of the mind, a creature of the imagination. These pictorial abstractions do good service by way imagination. These pictorial abstractions do good service by way of protest against the prevailing realism and naturalism of the times; born of the intellect, they speak to the intellect. Mr. Prinsep, in common with Mr. Millais and Mr. Watts, claims to be a colourist; but, while Mr. Millais may be accounted a naturalist, and Mr. Watts a Venetian archæologist, Mr. Prinsep ranks as an Orientalist. "The Death of Cleopatra" (16) is for opulence and splendour Egyptian, indeed Indian; the artist is apt to be over florid, and is usually negligent of finish, but he seizes with power on a dramatic situation; his figures, if not always refined, are never weak. The school of Helland Park numbers two colonists. Mr. Watts and situation; his figures, if not always refined, are never weak. The school of Holland Park numbers two colourists, Mr. Watts and Mr. Prinsep; and one distinguished draughtsman, Mr. Leighton.

Mr. Prinsep; and one distinguished draughtsman, Mr. Leighton. The latter, in consequence of recent indisposition, is all but absent, and the exhibition thereby suffers materially. "A Nile Woman" (163), Mr. Leighton's only contribution, shows a subtle eye for beauty; nature is subjected to art treatment; the artist's mind is infused into the picture. The studious manner of the master is seen to advantage even in this simple transcript from the life. "Fortunes" (104)—a company of maidens fair, tossing flowers into a running brook to try their fortunes in love—by Mr. G. D. Leslie, is, by common consent, one of the chief successes of the year. The story is told naturally; the figures do not look as if sitting for their portraits; on the contrary, the picture appears as a seene in nature upon which the artist came unawares. The painter delights in girlish grace; he seldom introduces men, rarely old women; he dwells on the spring-time of life, when young faces wear a smile and fields are sunny. A leafy glade

stretching into long perspective is here seen under a silvery haze which softens outlines and tones down details. The picture is without contrasts, angles, or positives of any sort, and so loss strength. The colours which clothe the figures are carried in strength. The colours which clothe the ngures are carried in tender tones over the landscape for sake of concord; the effect is serene; not a breeze stirs a leaf, not a care shadows a face; placidity and dreamy reverie pervade the picture. The work cannot be strong, because force or decision might put the whole thing out of keeping. Mr. Calderon is less particular about tones or delicacies; his style indeed is in danger of becoming meretained shown it is present characteristics are the converge of the convergence of the ciously showy; its present characteristics are the converse of the early manner admired eight years since in "St. Bartholemew's Day." The transition point between the sedate and florid, the carly manner admired eight years since in "St. Bartholemew's Day." The transition point between the sedate and florid, the deliberate and hasty, the studious and the careless, may be placed as recently as the years 1866 and 1867, when among leading pictures were "Her most High, Noble, and Puissant Grace" and "Home after Victory." The artist's last manner is now but too manifest in "Spring Driving away Winter" (1,012) and "The Vigin's Bower" (369). Mr. Calderon, like Mr. Millais, has come to a turning-point, beset with dangers and temptations; confident in power, he is careless; certain of brilliant results, he is impatient of study and labour. The figures in the pictures we have named are painted with indifference to detail. His most deliberate work is "The Orphans" (143), still firm and careful in execution and unaffectedly simple in sentiment. Mr. Calderon's talents are so signal that the bare possibility of backsliding cannot but arouse alarm. Mr. Wynfield has one commendable composition, "A Communication of Importance" (113); the figures are well placed; the old man seated is really a fine study. From the same school of St. John's Wood comes another excellent product, "Maundy Thursday" (17). Mr. Yeames has never shown himself more thorough and steadygoing; the workmanship is solid and conscientious, though here and there a drapery wants making out with detail; the whites, too, may be a little crude; a yellow tone in place of the bluish tinge would add a warmth which the picture now rather lacks. But the painter goes in for what may be termed uncoloured emotion, uncompromised truth, and, indeed, some of these individual portraitures are admirably true. The old women who await their turn for feet-washing might some of these individual portraitures are admirably true. The old women who await their turn for feet-washing might have been painted in the school of Van Eyck, so strongly is individuality marked and modelled. Mr. Yeames, fortunately for himself, has caught the manner of the old German masters, than when these caught the manner of the old German masters, than whom there can be no safer guides for a young painter seeking to mature a solid, sober style. We sometimes wonder that Holbein and Antonio More have not left some decisive mark on our English at, Antonio More have not left some decisive mark on our English at, but their influence was effaced by Vandyke and Lely, whose degenerate followers still live in the Academy. Among the few young painters falling under happy guidance is Mr. Storey, whose pictures combine Dutch realism and chiaroscuro with a grace and fancy in keeping with the sentiment of modern times. "The Duet" (11), "At Halton Bank" (486), "Only a Rabbit" (934), share that poetry of quietism which in this busy, bustling age comes as a relief. The office of art nowadays is perhaps not so much to nerre or elevate as to calm and divert the mind. Mr. Storey's humour, spiced occasionally by good-tempered malice, imparts to the spectator just about as much emotion as is usually cared to be felt. At directly didactic or deliberately serious bores the ordinary run of tator just about as much emotion as is usually cared to be felt. Art directly didactic or deliberately serious bores the ordinary run of exhibition-goers. Thus pictures cheerful, tasteful, and easy to be understood are likely to be popular. Moreover, Mr. Storey's colour and execution are agreeable. It may be objected that in colour no difficult problems are attempted to be solved, and in execution the points chiefly commendable are a care and a reticence which approve themselves by neatness and propriety. Such art is always safe and usually satisfactory, as far as it gos, but its limits must be circumscribed. The choicest quality in Mr. Storey is sunlight managed after the manner of De Hooghe. His custom is to place figures in an interior of diffused steady His custom is to place figures in an interior of diffused steady light; he then opens a door or a window behind his dramatis persone for the purpose of gaining an outlook into flooding sunlight. The conflict of lights thus involved calls into play nice artistic management. The cunning way in which the painter extricates himself from such pictorial perplexities is a constant source of placeure and survives.

From painters of placidity, who cast over fancy a sort of pale moonlight, we may pass to artists more ardent and passionate. Colour is one measure of a painter's impetuosity; the great colourists have been men the reverse of calm, especially when their colour has been hot in tone or wayward and eccentric in its combinations. The English school is essentially a school of colour, not of form or elevated motive; and strange to say, contrary to all theories as to the influence of climate, some of the best colourists are Scotchmen; yet, be it remembered, some of the very worst are also Scotchmen. Mr. Pettie is certainly intense in his intonations; his chromatic relations are at once dramaticand daring, and that whether the key be high or low. Comedy, as in daring, and that whether the key be high or low. Comedy, as in "Touchstone and Audrey" (1909), requires of course a high pitch; tragedy, as in "A Sally" (180), needs, on the contrary, a low pitch. Than the latter work there is nothing finer in its way. The onward rush of the soldiers, the action intensified by repetition, the darkness of the castle chamber, and the colour in the darkness; the silence imposed by the figure standing with finger on lip, constitute altogether a picture equally striking in conception and artistic in the carrying out. By way of pendant hangs Mr. Orchardson's "Day Dreams" (172), not quite so slashing or negligent as some other of the painter's performances. The composition affects eccentricity; it is askew; the principal line forms haze

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a diagonal which bisects the canvas. We need scarcely add that the work is clever as it is peculiar. Between the pictures just mentioned hangs as a centre "The Spectral Huntsman" (176), by Mr. Poole, R.A. The three works compose into a trio of colour. Yet Mr. Poole's imaginative conception is a wreck, a dire confusion; the picture falls to pieces. This great artist rests his reputation on grand works of former years, such as "The Plague" and "The Goths in the Garden of Italy."

We will conclude for the present with a couple of pictures, one by Mr. Goodall, R.A., the other by Mr. Armitage, A.R.A. Mr. Goodall, in the figure of "Jochebed" (504), has made a mistake of races or nationalities. The mother of Moses was of the tribe of Levi, and therefore a Jewess; but she here bears the type of an Egyptian; her face is sphinx-like; the head might have been studied from statues on the bank of the Nile or from works in the British Museum. It may be doubted too whether the painter is true in the deep, dusky colour of the skin; he here again depicts an Egyptian, not a Jewess. Notwithstanding these errors, the work is satisfactory. The mother's stealthy step is fearful yet firm, the rendering and reading of the character and situation are impressive. The actual workmanship, with the exception of the reeds on the river's bank, does not strike us as good. The textures are opaque and heavy. The Academy shows religious art in decadence near extinction; it would seem as if artists seldom read their Bibles; they prefer Shakspeare. "Gethsemane" (285), by Mr. Armitage, is about the best attempt at Christian art, yet the picture may be rather too much of a mixture of stage moonlight with lampblack; modulating half-tones are wanting. Barring, this defect, the work has much of the nobility required in sacred themes

VANBRUGH REVIVED.

VANBRUGH REVIVED.

Having suggested a week ago the possibility of reviving a particular comedy of Vanbrugh's, it was rather startling to hear that this comedy had been partially performed on the erening of the very day on which our article appeared. Hardly any theatrical event could have been more unexpected. Our purpose was not so much to recommend seriously the revival of his play as to show that the modern French plays, which everybody goes to see, are really quite as objectionable as the writings of Yanbrugh and his contemporaries. However, as the attempt has been made, we may be allowed to wish that it may succeed. The poverty of the modern drama makes it necessary to draw upon the resources of the past, and, unless Vanbrugh or some other departed author can assist, it is difficult to see how the theatres in the Strand, to say nothing of the rest of London, can possibly be carried on. It seems, indeed, that a mania prevails for building theatres in the Strand. There has been quite lately an addition to the lengthy list, and it is difficult believe that the opening of the Vaudeville Theatre is not a nistake. The performance commences with a comedy, on which we will say a word presently, and it concludes with a burlesque. Can it possibly be that London wants more burlesque than it has got? The managers of the Vaudeville do not do this kind of thing better than their neighbours, and even if we admit that burlesque is a necessary of life, it is still possible to have too much of it. And this possibility has become an actuality in the Strand. We should not select Don Carlos at the Vaudeville for special condemation if it were not the first experiment of the kind at a new theatre. There was produced some time ago at the Agricultural Hall a burlesque of a bull-fight, and this is a burlesque of that burlesque. At Islington we had a real bull and a sham horse, while in the Strand both bull and horse are shams. The comedy at the Vaudeville is weak, and it suggests the distressing question, What will be eome of our d

beer, which they find very nice. All this is in the highest degree proper, and if the father of a family takes his daughters to the Vaudeville, they will learn no worse lesson than that of being ready to marry for love instead of money. But then unfortunately it is, like other proprieties in general, very dull. There is not much fun in seeing several people eat bread and cheese, even if we admit that, as compared with eating bread and butter, it is on the stage uncommon. Neither is it an exhilarating entertainment to observe a man draining a pewter pot, and although we may not dislike tobacco smoke at second hand, it is hardly worth while to pay for it at a theatre when we can get it for nothing at the club. Mr. Halliday's comedy is very small beer—that is the melancholy truth. It is difficult to say whether English virtue of French vice is more tedious on the modern stage; but of course it is very pleasant to believe that virtue is our peculiar insular possession, while vice belongs to Frenchmen and foreigners in general.

If this is the best that the modern dramatist can do for us, it is almost time to go back to Vanbrugh. It must not, however, be supposed that the managers who import From From that onto diffusion to neighbouring managers who import From From the contract of the contract of the properties of the contract of the contra

time may be gratified by discovering that the author of The School time may be gratified by discovering that the author of The School for Scandal was, after all, a brother chip. Having finished the business of the morning, his Lordship is going out. His brother desires either to speak with him then, or to meet him at dinner at Locket's later in the day. The exquisite manner in which he dismisses Tom was well represented by Mr. Wigan. "That I'm afraid mayn't be so proper but if you'll stay here, you'll find a family dinner. Hey, fellow! what is there for dinner? There's beef. I suppose my brother will eat beef," &c. And so he walks with elegant composure to his coach. It is to be feared that there are few actors who could look and move the fop as Mr. Wigan does. Indeed this sort of acting will soon be an extinct Indeed this sort of acting will soon be an extinct xt scene gives even greater scope. But the early Wigan does. Indeed this sort of acting will soon be an extinct art. The next scene gives even greater scope. But the early part is necessarily omitted by Mr. Wigan, because it has reference to the insult to Amanda. Lord Foppington is never in love, and of all things that belong to a woman he has an aversion to her heart; but Amanda was a woman of an insolent virtue, and he thought himself piqued in honour to overcome it. Tom now begins to talk of his necessities. If his brother will not help him, heart; but Amanda was a woman of an insolent virtue, and he thought himself piqued in honour to overcome it. Tom now begins to talk of his necessities. If his brother will not help him, he knows no remedy but to take a purse. "Why, faith, Tam," is the answer, "to give you my sense of the thing, I do think taking a purse the best remedy in the world; for if you succeed, you are relieved that way; if you are taken, you are relieved t'other." Lord Foppington, as he utters the last words, gracefully indicates with his finger the position of a rope about the neck. In the days of Claude Duval, the gentleman highwayman, it was not so extravagant to suggest that a reduced man of fashion might take the road. But in our time more elegant and safer methods of robbery have been invented. The remainder of this scene cannot be abridged, and we have not space to quote the whole of it. Lord Foppington explains that he is himself reduced to extremity for cash. Taxes are so great, repairs so exorbitant, tenants such rogues, and periwigs so dear. As Tom cannot coax any money out of his brother, he tries to bully him. He calls him the prince of coxcombs. The answer has been often quoted—"Sir, I am praud to be at the head of so prevailing a party." He will not fight with his younger brother, but, with the temper of a philosopher and the discretion of a statesman, he will go to the play with his sword in the scabbard. Mr. Wigan's acting of this scene left nothing to be desired, except that he could have a good actor to assist him in Tom Fashion. In the next scene Tom has arrived outside the house where the heiress lives. The servants are preparing to receive him. "Tummus, is the blunderbuss primed?" says one of them to another. It may be remarked, that when Sheridan changed the scene of this play to Scarborough, he conferred on Yorkshire the honour of being the native county of Sir Tunbelly Clumsy and his daughter Miss Hoyden. Certainly any county in England might be proud to claim the daughter. Her nurse tells her she must not be t played in Sheridan's time by Mrs. Abingdon. It is now played cleverly by Miss E. Farren, who alone of Mr. Wigan's associates gives him any real assistance. Tom Fashion assumes his brother's name, and gets married to Miss Hoyden in the sudden and irregular manner that was possible in those days. Then Lord Foppington comes down from London in his proper person to marry the heiress, and is at first treated as an impostor, bound, and shut up in the dog-kennel. The contrast between the violence of Sir Tunbelly and his servants and the imperturbable demeanour of Lord Foppington is highly comic. A neighbour testifies that this is the real Lord Foppington is highly comic. the imperturbable demeanour of Lord Poppington is highly comic. A neighbour testifies that this is the real Lord Poppington, so Tom takes horse suddenly and rides away. Miss Hoyden submits with great composure to be married a second time. Indeed, for a country girl she shows rare intelligence. It ultimately appears that the first marriage is good, so Lord Foppington resigns the bride to Tom, telling him that he has married a woman "beautiful in her person, charming in her airs, prudent in her canduct, canstant in her inclinations, and of a nice marality, split my windpipe!"

Let us clear away the old-fashioned comedy and make room for the new comic opera. Mr. Wigan gives place to Mr. Toole. Both are excellent artists, but Mr. Wigan belongs to an almost extinct species; while Mr. Toole is at the head of a party almost as prevailing as the coxcombs. The people in the pit and boxes, and even in the gallery, appreciate Lord Foppington and Miss Hoyden, and perhaps if there had been any people in the private-boxes and stalls they might have appreciated them also. But of course they could not be hurried over their dinners. One might as soon expect Lord Foppington to rise early in the morning, which, as he says, is the worst thing in the world for the complexion.

THE UNIVERSITY TESTS BILL.

THE weight which necessarily attaches to any statement on University matters made by the Master of Trinity induces us to depart in this instance from our accustomed rule by printing the following letter from Dr. Thompson, referring to our recent article on the University Tests Bill.

In speaking last week of men who "subscribe articles which they do not believe," the word 'articles' was wrongly printed with a capital A. It thus appears to stand for the Thirty-nine Articles,

whereas it was meant to be synonymous with "formularies of faith," in which sense it is used in the University Tests Bill.

We are very glad to be assured on such high authority that subscription as a preliminary to taking orders is not "regarded with levity in the University of Cambridge." But if Dr. Thompson will look again at the Saturday Review of last week, he will see that we assumed all along that it would not be so regarded. It was our belief that men regard subscription as a preliminary to taking orders in a very different light from subscription as a preliminary to taking fellowships, which led us to describe the retention of clerical fellowships in the Bill as "a concession of no trifling magnitude." It was not to the public opinion of "exising members of the two Universities" that we applied the term "cynical," but to the prophecy that men will be found to treat the obligation to take orders as of no more moment than the obligation to declare themselves "bonâ fide" members of the Church of England. We can assure Dr. Thompson that his prophecy has been made, but we expressly stated that we did not believe it would prove to be true.

Trinity Lodge, Cambridge, May 8, 1870.

SIR,—Though I am aware that letters to the Editor are, for good reasons, inadmissible in your columns, I trust you may find means, in some other way, of rectifying an error in an article on the University Tests Bill contained in your last number.

It is there assumed that in order to hold a fellowship at Oxford or Cambridge, it is necessary to subscribe to the Thirtynine Articles of the Church of England. I am not sure what the practice at Oxford is; but as regards Cambridge, the fact is not so. Two declarations only are necessary. One, required of M.A.'s before they can obtain the suffrage, that they are bond fide members of the Church of England; the other, that the newly-elected Fellow will "conform to the Liturgy of the Church of England, as by law established."

These are the only declarations required of Fellows—all oats being forbidden—in fact qua Fellows, they only make the latter of the two; though as a matter of statute they are compelled to take their full degree of M.A., and so, with other members of the Senate, to declare themselves "bonâ fide members of the Church of England."

This latter test is obviously, and designedly, vague in its terms, having been framed to relieve the scruples of laymen who did not wish to pledge themselves to the contents of the 36th Canon. This declaration, invented by the University of Cambridge to meet the case of B.A.'s some fifty or sixty years ago, was in 1857 made applicable to M.A.'s desiring to become members of the Senate; while B.A.'s were relieved from the necessity of making it or any similar declaration.

It is true that at certain colleges the Statutes require another declaration before admission to a fellowship. This, at Trinity and St. John's, is the so-called "Protestant Declaration," which, so far as the words go—with its legal effect I am not now concerned-all persons calling themselves Christians, with the single exception of Roman Catholics, might conscientiously make. "It would be difficult," says Dr. Peacock, "to refer to an oath" (read a "declaration") "of equal length, involving so many provisions, and framed at so remote a period of time, which contains so little that is calculated to shock and alarm a conscientious" declarant. It contains promises to "prefer truth to use, Scripture to tradition, in matters of religion," and "to embrace heartily the true religion of Christ"; also to "regard as human all doctrines not provable by the Worl of God."

Those Fellows (there are some) who, in consequence of a subsequent change of opinion, have given up their fellowships, have, it may be presumed, satisfied themselves either that tradition and us are to be preferred to Scripture and truth, or, that the "true religion of Christ," which they pledged themselves to "embrace"—"moveram Christi religionem omni animo amplexurum "—is identical with the Thirty-nine Articles—or, thirdly, a case which it is to be hoped is imaginary, that no form of Christianity is tenable.

You will observe that these remarks apply solely to lay Fellows. That the taking of the declaration required for hely orders is regarded with levity in the University of Cambridge, I venture distinctly to deny; on the contrary, there are many most virtuous and I believe Christian members of this and other foundations who are deterred from taking orders, though to do so would greatly tend to their worldly advantage, while cases of supposed unbelievers who have recently taken orders—if any exist—are to me unknown. Of course I do not deny that there is a difference of opinion, not confined to the Universities, as to the sense in which subscription is to be understood; whether as an unqualified adherence to the letter of the formularies and articles, or in the more reasonable sense advocated by Bishop Taylor, Laud, Chillingworth, Hey, and nearly every learned theologian of the seventeenth and eighteenth centuries; but of the "cynical" public opinion your article imputes to existing members of the two Universities, I, in this University, see no signs.

I remain, Sir, your obedient Servant, W. H. THOMPSON.

To the Editor of the Saturday Review.

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REVIEWS.

PATTERSON'S MAGYARS.*

THIS is one of the most interesting books we have read for a long time. Whether its popularity will be equal to its merits is another question, with regard to which we feel less certain, for it is written less to amuse than to instruct, and the number of strange words and phrases with which its pages bristle might possibly alarm the casual reader. If he perseveres, however, he will before long catch some of that interest in Hungarian men and things which has inspired the author, and will in the end find himself amply rewarded, not only by the facts he has learnt, but by the vivid impression which he will have received of a state of society furnishing. so many curious contrasts to that of Western Europe. Mr. Patterson's literary art is of a somewhat peculiar kind. He is not gifted with what one calls the traveller's coup d'wil; he does not throw off bold graphic sketches, either of the physical character of the country or of the aspects of life and society among its inhabitants; he makes no attempt at that picturesque style of description in which the Dean of Westminster shines so much and most of his imitators shine so little. Yet his manner of working is one which, though it may at first seem cold and dry, is exceedingly effective. He multiplies small, clear, fine touches, returning again and again to a topic to add some slight but insignificant detail; he accumulates illustrations and anecdotes from his own Hungarian experiences and the Hungarian books he has read; he suggests ingenious parallels in the history or the literature of other countries, until he has at last fairly let us into the heart of the matter, and conveyed to us exactly the feelings which it has excited in his own mind. The social life and politics which are portrayed in his pages have a surprising air of reality; and although we occasionally find ourselves differing from his conclusions, we are bound to admit that, wherever we have tested them, we have found his narratives and descriptions not only accurate, but persaded by an impartial an

in their future, he shows himself quite aware of their faults and weaknesses; and he notes these with a freedom and sincerity which it is to be hoped that his friends in Pesth and Kolozsvár will appreciate as the truest compliment that could be paid them. It is not a little curious that the book of a man who is in some sense an enthusiast, and who has devoted himself with great intensity to the study of the Magyar language, history, and society, should be so wholly free from extravagances of any kind, should be marked chiefly by its acuteness, by the sound sense of its judgments, and by the moderation of its tone. In point of style, it is quite without pretension; simple and direct, terse, firm, and perfectly clear. The arrangement might be more systematic, but the bits of personal experience which come somewhat irregularly here and there do more good by giving freshness and variety than mischief by interrupting the natural progress of the dissertation.

Nearly all that Englishmen know about Hungary is connected with its politics, and in Hungary itself politics claim a far larger share in thought and talk than in any other country. Mr. Patterson would therefore have been unfaithful to the Magyar spirit if he had not explained at full length the political complications of the nation, as towards the Imperial House of Hapsburg on the one hand, and the various non-Magyar races owning the supremacy of the Hungarian Crown on the other. This, however, though one of the most useful portions of the book, and, to one who studies politics scientifically, quite invaluable, is not perhaps the most generally attractive. The descriptions of the scenery of the country, the aspect of its towns, and the social life of the people, are exceedingly graphic and interesting, although they depend so much for their effect on the numerous details whereby they are illustrated that a very imperfect idea of them would be given by extracts such as we can make here. By far the most striking feature in Hungarian scenery is the great plain cal

and awe; but, as Mr. Patterson remarks:—

In order fully to appreciate the impressiveness of Alföld scenery, one should contemplate its grand monotony through a long summer day, while the silent peasant driver seems to devote his whole attention to his horses as he urges them along the sandy track which serves as an apology for a road, As I saw all around me, stretching far away to the horizon, immense hedgeless fields of wheat, maize, hemp, here and there adorned by gigantic sunflowers, I was more than ever affected with a sense of the great toil of the husbandman. Yet the aspect of the plain is almost more impressive in autumn, when the crops are all gathered in, and the sight ranges, unobstructed, over a still further distance, the vast space being even less diversified than in early summer. As the long day spent in meditation comes to an end it is crowned by a splendid sunset, such as the narrow skies of mountain valleys can find no room for. He who travels for any length of

* The Magyars: their Country and Institutions. By Arthur J. Patterson. With Maps. 2 vols. London: Smith. Elder, & Co.

time during the hot season on the open plains will be sure to fall in with the wonders of the enchantress Morgana. In Hungary this phenomenon is called déli báb, "noon-day phantom."

This great plain is in a peculiar sense the home of the Magyar people, who, when they came hither as a nomad horde in the ninth century, settled down in the region which most resembled the Scythian steppes they had been wont to roam over, leaving the hilly lands to the north and east to be inhabited by their Siavic and Rouman neighbours. Hence, dismal as we think it, it is regarded with warm affection by the Hungarians, and their national poetry abounds with allusions to its characteristic features. Mr. Patterson quotes a passage from Petöfi, the greatest of Hungarian poets, which, even in a prose translation, gives a vivid picture of Alföld scenery. We extract a few verses:—

Alföld scenery. We extract a few verses:—

It is burning midsummer; the sun climbs upwards; his beams, like fame-rain, flood the wilderness with a scorching deluge. The wilderness is around me, a wide long wilderness; I too, see far away, even thither where the down-bending sky melts together with the earth.

Across rich meadows passes the road; there the herd repose; the heat is sultry; nor do they now feed from the fat pasture. By the side of the hurdle-fence slumbers the herdsman on his outstretched mantle; his dogs, too, are lazy, nor even look after the traveller.

Here, on the level ground, creeps along a watercourse, nor does a wave of it move; only then does it splash when, perchance, some fishing-bird strikes it with its wing. Its channel is of fair sand; one can look right down to its yellow bed, on the parti-coloured troop of sluggish leeches and nimble insects.

Beside its brim, among the dark-green rushes, here and there a crane extends its neck; among them the mother of the storklings strikes her long beak into the water, gives a great gulp, and then raises her head and gazes daintily around; on the banks of the stream unnumbered peewits utter wailing cries.

gazes daintily around; on the banks of the stream unnumbered peewits utter wailing cries.

There is the mirage on the edge of the horizon; failing aught else, it raises on high a worn-out old wayside inn, and holds it above the earth. Meanwhile the pasture has become sentier; at last all trace of it vanishes; yellow sand-hills arise, which the whirlwind builds up and throws down. . . .

Amid the green wheat open red poppies and blue corn-flowers, with here and there a wild rose, like some bleeding star. Evening draws nigh; the white clouds grow golden: beautiful clouds! every one of them moves above us like a fairy tale.

At last behold the town: in its midst the church with its great solemn tower; at the end of the street stand in a confused group the windmills with their broad vanes.

with their broad vanes.

It is upon this plain that all the great towns of Hungary stand, hardly less monotonous in their features than is the plain itself. "Space is no object" in Hungary, and one of these towns, of 35,000 or 45,000 people, such as Debreczin or Szeged, which Mr. Patterson describes, will, what with enormously wide streets, empty spaces, gardens, and courtyards, cover as much ground as a German or English city of thrice its population, as Cologne, Newcastle, or Wolverhampton. There is indeed a strong likeness between a town in Hungary and a town in Ireland—the same air of an overgrown village, the same large irregular space in the centre, the same quagmires in the streets, the same bands of idlers loitering about; only in Hungary the houses are, as a rule, both taller and handsomer than one finds them in most Irish towns. As there is a good deal in the remoter parts of Hungary which reminds one of Ireland, so there is also much which finds its nearest parallel in the phenomena of the United States. The latter comparison is ingeniously drawn out by Mr. Patterson in a passage well worth reading.

Passing over the political and economical discussions with which

Passing over the political and economical discussions with which the latter portion of the first volume is occupied, we come to an extremely interesting description of the social changes which have befallen the country within the last forty years, since the rise of the "national movement":—

befallen the country within the last forty years, since the rise of the "national movement":—

In Hungary, as in most other countries, at any rate in modern Europe, we find two populations living confusedly together—the old and the young. If Young Hungary suggested to me America, Old Hungary reminded me of Addison's Spectator and Fielding's Tom Jones. There was indeed a close resemblance between the England of last century and the Hungary of thirty years ago. . From the middle of last century until the end of the first quarter of this, the Hungarians vegetated rather than lived in the state which M. Szemere so epigrammatically described when he spoke of his countrymen as having been "rich without money, poor without want." The more vulgar phrase expressed the same idea by saying that the Hungarians were choked in their own fat. In this state of things hospitality was not so much a virtue as an amusement. The stranger who brought a new face to the festive board or the card-table supplied the place of newspapers and theatres. Provender for his beasts was furnished in abundance by the farmyard, and the larder and store-room were full to overflowing, for there were no roads to take the accumulated produce away. What wonder, then, if the village innkeeper received strict orders from his landlord to send all guests having the faintest claim to respectability up to the mansion house? Once arrived in a nobleman's curia, it was not so easy to escape. One of the wheels of the travelling carriage was taken off and hidden away in some hay-loft, the fatted calf was killed, and the neighbouring gentry were invited to witness the triumph of the host. Even now, in spite of the changes that have passed upon the land, I saw enough in Transylvania to explain how in the last century Goldsmith could wander over half Europe with an empty purse and a tuneless flute. I think I could have dispensed with the flute. . . . Few travellers who are now whirled by the railway or the steamboat to Pest, where they find a gay modern capital with

Mr. Patterson goes on to show, in a very acute and interesting manner, how all this was changed, and a new nation with a new language and literature created by the stirrings of spirit which

followed the wars of Napoleon, by intercourse with Western Europe, and, most of all, by the intense national feeling evoked in the great struggle with the House of Hapsburg. Two currents of patriotism were set in motion, which sometimes came into a singular sort of opposition to one another. There was a passion for placing Hungary on a level with other nations by giving her all those marks and engines of civilization which other nations possess—a national literature, a cultivated language, refinement of manners, and habits of polished social interocurse. There was also a passion for keeping Hungary Hungarian in every social as well as political respect; and as the Calvinists are the most intensely Magyar of the Magyars, Protestantism was the ally of the conservative spirit, and the conservative spirit was to a great extent democratic. Even civilizing influences were liable to be rejected if they came from the hand of an enemy. Remarking on the neglect of Greek in Hungary, Mr. Patterson says, "Its study was authoritatively introduced by the absolutist government of Bach. This was quite sufficient to brand it in the eyes of the vast majority of Magyar students as a 'German' subject of study. In Hungary everything is patriotic, even the idleness of a schoolboy." Very remarkable illustrations are given of the extraordinary progress which Hungary has made since 1830, not only in the development of trade and agriculture, but also in the purification of the national language, and the production of a vigorous and original literature. To this, however, and to the admirable account given of the different nationalities and their respective characters and aims, we must be content to refer the reader, and pass on to say a closing word on his description of Transylvania, the most picturesque and, on the whole, the most interesting part of the Trans-Leithanian territories. It is in this part that Mr. Patterson's book most assumes the character of a narrative of his own experiences. He does not appear to have seen the finest m Leithanian territories. It is in this part that Mr. Patterson's book most assumes the character of a narrative of his own experiences. He does not appear to have seen the finest mountain scenery of the Southern Carpathians—that of the Hatzeger Thal, to the south-west of Hermanstadt, nor the very pretty and pleasing region of the gold mines around Abrudbunya; in mentioning which, by the way, he makes the mistake (the only one we have noticed) of calling the basaltic Detunata a dolomite mountain. On the other hand, he gives us an exceedingly graphic description of the three great towns, Kolozsvár, Hermanstadt, and Kronstadt, and of the Moldavian border inhabited by the singular Szekel tribe, who claim to be descendants of the original House of Attila. Transylvania, partly on account of its comparatively small size, partly of the varied character of the country, in which there are mountains, upland plateaux and valley plains, vast forests, large regions of excellent vineyard and arable land, and mines of almost incredible richness, is perhaps of all Europe the place in which can best be studied the so-called problem of nationalities. The aboriginal population of Roumans or Wallachs live here mixed up with the Saxons, who immigrated in the middle ages, and with the Hungarians, some of them ordinary Magyars, some belonging to the Szekel tribe. Each race has its own religion—the Saxons being Lutherans, the non-Szekel Magyars Calvinists, the Szekels mostly Roman Catholics, and the Roumans members of the Greek Church; and while there is little love lost between Hungarian and Saxon, both despise and are cordially lated in turn by the less civilized Rouman. Mr. Patterson describes between Hungarian and Saxon, both despise and are cordially hated in turn by the less civilized Rouman. Mr. Patterson describes this curious state of things with great clearness and precision, and appends to it a useful sketch of Transylvanian history down to and including the horrors of 1849, when the Roumans, at the instigation of the Austrian Government, rose and murdered their Hungarian neighbours. His account of the massacre at Enyed is one of the most striking things we have met with in recent history.

Want of space has prevented us from doing justice so full as we could wish to one of the most acute and interesting books which have appeared for a long time. Its merits, however, consist so much in the skill with which a multitude of details are brought together to throw light on those characteristics of the people which the author seeks to explain that no series of extracts could adequately represent the work itself. In parting from it we cannot forbear from expressing a wish that an author who has written so well on Hungary would address himself to the further task of producing a systematic history of the country. Few nations of Europe have a history at once so interesting and so obscure. Even in German books it is not easy to find the information one desires respecting the early annals of the nation; and in English there exists, so far as we know, no work of any critical value bearing on the subject. Mr. Patterson seems to us to possess in high measure the accuracy, the capacity for labour, the lively imagination, and his interest in the Magyar nation is evidently so keen that the toil of research into its antiquities would be a toil of love. This, however, by the way; his present book at any rate is a remarkably thorough and valuable one, quite indispensable to any one who desires to understand the social and political phenomena of Eastern Europe.

THE VICAR OF BULLHAMPTON.*

MORE than one writer of the present day exhibits a fecundity which to plain people seems little short of miraculous. How do they do it? How is it that no list of advertisements lacks some-

thing new from their pen? How do they manage to supply two or three magazines at a time with light reading; to keep three or four serial novels afloat at once? When do they eat? when do they sleep? we ask ourselves. To the non-novel writing world Mr. Trollope, for example, must always be a phenomenon; no novels going are better than his best—and how many good ones he has written! But now and then he furnishes us with a slight insight into the machinery of what is called the inventive faculty, which, if it does not make such speed intelligible, at least removes it out of the sphere of the supernatural. There is at any rate no reason in the Vicar of Bullhampton why a practised pen should not have held on at its most rattling pace, however that pace may be beyond our own experience or comprehension. A writer like hot have held on at its most rattning pace, however that pace may be beyond our own experience or comprehension. A writer like Mr. Trollope cannot write without characteristic turns, occasional flashes of observation, felicitous hits—they are part of himself; but the rule here seems to be, the pen running on by its own impetus. We see that it knows its way over the paper. There is no suspense or hesitation. All the familiar tricks and mannerisms take their places unprompted; and long sentences form themselves about what he told himself, and what she told form themselves about what he told himself, and what she told herself. Sometimes recapitulation in the epistolary form expands into whole pages while lagging thought is scarcely yet in sight. Such a pen is an instrument to be proud of, but we all know that the best of workmen need looking after, and we are sure that Mr. Trollope's pen has had more of its own way than he at all designed at starting. For example, no novel writer has ever yet—as far as our own pretty wide experience goes—plunged his heroine over head into a river without using the incident to some material purpose, turning it to some account in his plot. So, when the accident happens in the first number, with an appropriate illustration, we naturally expect it to lead to some his plot. So, when the accident happens in the first number, with an appropriate illustration, we naturally expect it to lead to something; probably it will bring her into interesting relations with the hero, or at least there must be a resuscitating scene, conducing to some end proportionate to the accident itself. We cannot doubt that Mr. Trollope relied on himself to make capital of the occasion. Probably he did not know what, but a fertile imagination trusts to the inspiration of the moment. Nothing, however, suggesting itself at the time, the pen rushed on and the opportunity was lost. Mary Lowther scrambles out of the river by herself, and does not even take cold. Nothing comes of it. The fact is that the Vicur of Bullhampton is a story without a plot, and not only without a plot, but one showing no connexion whatever between the two trains of events and two groups of characters which that the Vicar of Bullhampton is a story without a plot, and not only without a plot, but one showing no connexion whatever between the two trains of events and two groups of characters which occupy its pages. The chapters which tell of the one and those which relate the adventures of the other might be printed in separate volumes without a word of explanation or anything being missed. Yet a sort of involuntary unity pervades the book; a local colouring associating all the personages as one cast in the reader's mind. Mary Lowther and Carry Brattle never come across one another, but they have points in common. Perhaps indeed the cold plunge has effected its purpose in eliciting Mary's reply to her friends' solicitations; "I won't go to bed, and I won't have anything warm." The atmosphere of the Vicar of Bullhampton constitutes a sort of "black country" of manners. We think of its inhabitants together, not because the action ever brings them together, but because the same contradictious tone and temper pervade every scene. Nobody is pleasant; we find ourselves applying sibilant triads of epithets to one after another in turn. Surly, sulky, sullen, we see no reason why they should care for one another, or why we should care for any of them. We gather from the preface that Mr. Trollope has a moral design in his book. "I have introduced in the Vicar of Bullhampton the character of a girl whom I will call—for want of a truer word that shall not in its truth be offensive—a castaway. I have endeavoured to endow her with qualities that may create sympathy, and I have brought her back at last from degradation at least to decency." In the pursuit of his aim Mr. Trollope cannot be reproached with making vice attractive. He tells us that Carry is pretty—an impression of which the illustrator has done his best to disabuse us—and that a certain early charm had won the good will of the Vicar and his wife; but a less taking wrongdoer best to disabuse us—and that a certain early charm had won the good will of the Vicar and his wife; but a less taking wrongdoer seldom demands our pity. We suppose she was led astray at first by her affections, though we are not told so, but her cool indifference whether the man she is afterwards engaged to is hanged or not shows that they were well under control by the end of the story. And her father and brother, who share the Vicar's regard, are as sour a pair as we ever knew time spent upon. Old Brattle is perhaps the best character as a work of art, the writer's mind has been most present in him; but no clownish rustic of fiction was ever a more uncorrectors piece of realism.

has been most present in him; but no clownish rustic of fiction was ever a more ungracious piece of realism.

A sort of savageness pervades the book both in gentle and simple. We get used to anything, and it is only on a retrospect that we perceive this singular species of harmony. Images of personal violence and broken bones are prominent. The excellent Broad Church Vicar is in the habit of carrying a life-preserver, with which he inflicts an all but mortal blow on a housebreaker, and reflects jocularly to his wife:—"It would be so nice to catch a burglar and crunch him; I feel almost blood-thirsty since I hit that fellow with the life-preserver and found that I didn't kill him." Mrs. Fenwick catches her husband's tone. Her friend writes to tell her of her engagement, and her disappointment that it is to the right man expresses itseli in the wish "that he had had his head blown off in battle"—an aspiration that would be ill taken by any function of Mr. Trollope's pages; but everybody there is so used to the forcible style that it passes without comment. The tone is con-

^{*} The Vicar of Bu'lhampton. By Anthony Trollope. London: Bradbury, Evans, & Co. 1370.

genial to them all. This objectionable Captain, the mere sight of whom is fatal to the constant Squire Gilmore's hopes, is described in terms and with particulars which we could not suppose compatible with his being the real hero who carries off the prize in the end; a cause of perplexity to the reader which seems designed as a substitute for the ordinary entanglements and suspense without which a story is not a story. Captain Marrable is dark and saturnine; he stares with his black eyes, which are "used without much motion"; he seemed to be "defying those on whom he looked." Many were afraid of him, and many disliked him, "because of a certain ferocity which seemed to characterize his face." This Saracen-headed man has a scamp of a father, who has spent all his fortune. The loss of 20,000. is trying to most tempers, but still we do not like to hear a son call his father a swindler and a liar to his face. This is, however, one of the modes apparently by which he finds his way so instantaneously to Mary Lowther's heart. He declares to the ladies that he is disposed to blow his brains out with vexation at the loss of his money; he tells them the words he has used however, one of the modes apparently by which he finds his way so instantaneously to Mary Lowther's heart. He declares to the ladies that he is disposed to blow his brains out with vexation at the loss of his money; he tells them the words he has used to his father. He owns he does not bear this kind of thing well; but Mary reassures him, "I think you bear it very well." Mary, we are told, is proud of her cousin; he is her master, her ideal; she is only too happy to accept him at a word on any terms. Nothing tender or engaging would suit her or anybody else in the story. They all talk alike, and are accustomed to the same sort of things from one another. Mary would—and probably will—take from her idol the advice to "hold her jabbering tongue" with as little shock or surprise as Mrs. Brattle does from the husband "who loves her with a perfect love," and shows it in this fashion. The Brattle faction blurt out their words, talking over their shoulders; and growl, "I don't know nothing about that"; the educated people only dispense with the double negative, and "don't know about that" either; and these snap one another up as well with the constantly recurring "of course," in reply to all advice or suggestion. As a habit, this (with Mr. Trollope, favourite) form is uncivil. We say "of course" when what is said to us is superfluous or a shade meddling and impertinent. Mr. Trollope's ladies say it always and to everybody:—"You should give him an answer one way or another." "Of course I shall give him an answer one way or another." "Of course I shall give him an answer one way or another." "Of course I shall give him an answer one way or another." "Of course I shall give him an answer one way or another." The Vicar, who is the author's spokesman as it were, does the rudest things, either not knowing or not caring. The foolish fussy Marquis is misled by very suspicious appearances to believe the lout Sam Brattle guilty of murder, and insists that he ought to be shut up; but nothing he does or says can excuse the Vicar's a judicial investigation :-

"My lord, were I to suggest to you to turn out your daughters, it would be no more offence than your suggesting to Mr. Brattle that he should turn out his son."

"My daughters!"

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"Yes; your daughters, my lord."
"How dare you mention my daughters?"
"The ladies, I am well aware, are all that is respectable. I have not the slightest wish that you should ill use them."

The Marquis in revenge builds a Methodist chapel at the vicarage gates, sharing the general ignorance that the site chosen is part of the glebe. The one civil person in the whole group of characters is the Marquis's son, who helps his father cleverly enough out of the scrape he has got into, and cheats the Vicar out of his cherished grudge without any damaging admissions; for which he gets called silky and soapy—so much is such peacemaking and filial respect out of keeping with the general tone.

gets called silky and soapy—so much is such peacemaking and filial respect out of keeping with the general tone.

We have said that there is no plot properly speaking, but there is much of the love-making on which a plot generally hinges. Mary Lowther has a lover of the constant sort, Squire Gilmore, the Vicar's friend. We do not wonder that this gentleman should have failed to make his proposals acceptable; there is nothing particularly persuasive either in himself or his love-making. His friends, however, the Vicar and his wife, are unwarrantably urgent that she should accept him, and Mary, who has a prudent eye to her own interest, would have him if she could; but she tells her friend, while her heart is still blank paper, that though she may have her doubts on this point behind his back, "When I meet him face to face I cannot do it." Gilmore will not take an answer, and she leaves Bullhampton with an understanding that he may try again in three months. At home with her maiden aunt, she meets the Captain, in a very few weeks is engaged to him, and writes, as in duty bound, to her former lover to inform him of the event. As ferocity is the received gauge of feeling throughout, we are told that on receipt of the letter Gilmore would like to choke the parson of Loring for having so much as invited his nephew to visit him, "while for a full half-hour he tried to comfort himself with an idea that he could get hold of Captain Marrable and maul him"; "that it would be a thing permissible for him, a magistrate, to go forth with a whip, flog the man and then perhaps shoot him." With all this bluster, however, he cuts but a poor figure, either to himself or to the reader. "He had to tell himself that he was

so poor a thing that he could not stand up against the evil that had befallen him." In fact, he refused to take his dismissal; so poor a thing that he could not stand up against the evil that had befallen him." In fact, he refused to take his dismissal; going over to Loring, shabby and woe-begone, with a vague hope of stopping things. Things are stopped, though not by him. Captain Marrable's friends represent to him that he has done a foolish thing, and he begins to perceive it himself. He represents to Mary the horrors of poverty, and she renounces the engagement, he consenting as the only thing to be done. The engagement had taken place in October; in the following January it is given up. Captain Marrable is presently taken into favour by the head of the family, a baronet, whose heir he will be after the death of a sickly son, and who presses upon him a young lady who, with her widowed mother, lives with him. It is presently reported to Mary Lowther that Walter Marrable is engaged to Edith. She believes the report with a credulity not usual where people's hopes are concerned, and then applies herself to a serious consideration of her own prospects. In the abstract she considers marriage the only sphere for woman. Comparing her friend Mrs. Fenwick with her maiden aunt, Miss Marrable, she prenounces hers to be the happier, fuller life, and she deliberately accepts the vicarage invitation, and returns to Bullhampton in March, knowing that she is thus encouraging Mr. Gilmore to renew his offer. Nothing, we must say could be more cold-blooded either in matter or manner invitation, and returns to Bullhampton in March, knowing that she is thus encouraging Mr. Gilmore to renew his offer. Nothing, we must say, could be more cold-blooded, either in matter or manner. He loses no time in repeating his former proposals. "I do not He loses no time in repeating his former proposals. "I do not mean to refuse you again," is her reply, but she has something more to say. She repeats the history of her engagement with Captain Marrable, and its termination:—

A He would have been ruined by such a marriage—and it is all over." Then she paused, and he thought that she had done; but there was more to be said, words heavier to be borne than any which she had yet uttered. "And I love him still. I should lie if I said it was not so. If he were free to marry me this moment, I should go to him."

"And I love him still. I should lie if I said it was not so. If he were free to marry me this moment, I should go to him."

We call such a mode of acceptance nothing short of revolting, and can have only contempt for the man who accepts "esteem and respect" under such conditions. She tells him that her friends advise her to have him, and so she will; and this is what she calls trying to do right. Still there is this to be said for Gilmore, that he might regard her conduct as a superfluous display of honesty and sacrifice to a past preference. Anything rather than that she should mean what she said, and be prepared to act up to her words, as the event proves her to be. Captain Marrable becomes the heir to the estate and baronetey. After some friendly passages with Edith—who is considering how she should like him for a lover, and taking kindly to the idea—he suddenly writes to Mary renewing his offer. Her mind is made up on the instant. She is a little sorry for Gilmore. She says indeed to her friend, with a delicacy we cannot but admire, "I am afraid I have cost him money," for the poor man was altering house and garden to suit her taste, and had had jewels reset for her; but really she troubles herself very little about him, satisfied that "she had struggled hard to do right," which means to do the best for herself. She has not a single instant of hesitation. "What right could she have to refuse the man she loved when he told her that all his happiness depended on her love?" It strikes us that a woman should either be all for love, and make sacrifices to it, or she should be honourable in her bargains; but Mr. Trollope seems clear for his heroine that her course throughout is unexceptionable. She shirks the task of telling Mr. Gilmore his fate. This falls to the Vicar, who finds him resolute to see Mary, and "force her to confess her treachery face to face with him; to confess or else to deny it." Her excuse to him is, "I was broken-hearted when I came here," which will scarcely be an excuse to the reader. The

We suppose the moral of the story is against a certain form of constancy for which we ourselves have not much sympathy. When Gilmore subsequently says to the Vicar, "A man should never be ass enough to ask a woman a second time; but I had got it into my head that it was a disgraceful thing to ask and not to have," he expresses a good deal of the constancy that comes withing a country that the constancy has been associated by a constancy that the constancy that comes withing the constancy that the constancy that comes withing the constancy that the constancy that comes withing the constancy that comes within the constance within the he expresses a good deal of the constancy that comes within arrown knowledge. Gilmore leaves his home, sacrifices his career, resolves never to attempt anything again, "because failure is so hard to one to bear." This despair is not more than a drop of bitter in the cup of Mary's supreme felicity, though from what we are told of the Captain we can scarcely expect her lot to be a very happy one. We leave the Brattles reconciled and united with much the same prospects of content, characteristically growling and squabbling to the last page:—

"And who is the girl as is to have thee, Sam?" asked his mother. As

"And who is the girl as is to have thee, Sam?" asked his mother. As Sam did not answer at once, Carry replied for him, "Who should it be, mother, but only Agnes Pope?"

"It ain't that 'un?" said the miller, surilly.

"And why shouldn't it be that 'un, father? It is that 'un, and no other. If she be not liked here, why, we'll just go further, and perhaps not fare worse."

We have spoken freely of this not very satisfactory book; yet it is fair to add that not only are there good scenes and bright passages in it, but the Vicar himself has now and then a caustic humour, in it, but the vicar innself has now and then a causate numbur, especially in his most charitable phase—his dealings with the Methodist minister (who, by the way, quotes the Church Catechism, seeming to suppose it Scripture)—which is in the author's true vein; all prompting the admission that, after all, Mr. Trollope's third-rate is more readable than most novelists' best.

THE MANUSCRIPTS OF THE BIBLIOTHEQUE IMPÉRIALE.

THE admirable collection of works on the history of Paris ap-THE admirable collection of works on the history of Paris appears to be advancing with the utmost activity, and a number of handsome folio volumes, printed with all the care for which the Imprimerie Impériale is so justly celebrated, profusely illustrated in every conceivable manner, are already before us. The municipal committee to which the responsibility of this important publication has been entrusted is evidently determined to spare neither trouble nor expense in the discharge of its duty. It was thought that the best plan to adopt for the due performance of this gigantic work was to make of it a collection of monographs written by the most competent authors on each speciality; and grante work was to make of it a collection of monographs written by the most competent authors on each speciality; and, thanks to this arrangement, the various instalments of the whole undertaking are getting on pari passu. It will not be very long, then, before the memorials of the old mud metropolis are revived.

then, before the memorials of the old mud metropolis are revived in a style worthy of a Government which has transformed Paris, as if by magic, into a city of palaces.

The volume to which we would now devote a short notice is the first of M. Léopold Delisle's work on the MSS. collections of the Paris Imperial Library. Readers who twenty years ago were in the habit of consulting the treasures preserved in the galleries of the Rue Richelieu will remember how difficult it was to get the particular document or book they wanted, and how much time they were often obliged to waste before the assistants handed to them the article they were in quest of. Not that catalogues did not exist, but they had not been kept an courant, and the method them the article they were in quest of. Not that catalogues due not exist, but they had not been kept an conrant, and the method of classification adopted was so faulty that it served only to increase the hopeless confusion prevailing throughout the whole place. It is never too late to mend, however, and the excellent work published by M. Léopold Delisle will do much to assist the frequenters of the Imperial Library, so far as the MSS. are concerned.

requenters of the Imperial Library, so far as the MSS. are concerned.

The intellectual history of Paris is, we need scarcely say, closely connected with that of its literary collections; and accordingly we find that about the beginning of the eighteenth century Boivin, encouraged by the Abbé Bignon, undertook to write a short description of the MSS. which had already found, to a considerable amount, a place in the Bibliothèque du Roi. He read several papers on the subject before the Académie des Inscriptions et Belles-Lettres, but died without being able to carry out the useful plan for the due performance of which he was so particularly qualified. The materials he had collected were fortunately preserved, and they proved of good use to the Abbé Jourdain and to Leprince, who are responsible for the only two works of real merit that have appeared describing the old Paris Library. The former of these productions, entitled Mémoire historique sur la Bibliothèque du Roi, was sent to press in 1739; the latter, issued in 1782, is known as the Essai historique sur la Bibliothèque du Roi; a second and much improved edition of it was published a short time ago by M. Louis Paris, the learned rédacteur of the Cabinet historique. But these volumes, let us add, are too concise to be of my real use and hesides they restructly give us no information. ago by M. Louis Paris, the learned rédacteur of the Cabinet historique. But these volumes, let us add, are too concise to be of any real use, and, besides, they naturally give us no information about the large quantity of MSS, which the Revolution of 1789 and later events have transferred from the libraries of private persons to the splendid national dépôt of France. We thus see that M. Delisle's monograph supplies a really important desideratum in the history, not of Paris alone, but of literature, and it remains for us to state briefly both our author's plan and the way in which he has followed it out.

way in which he has followed it out.

The first thing to do was to describe the origin of the various items which from time to time have contributed to form the MSS. collections of the Imperial Library. Such a review—taking us back, as it does, to the reign of King Charles V., who is generally regarded as the founder of that great institution—furnished ample materials for one volume; and accordingly M. Léopold Delisle has reserved as the subject of his second volume, now in Delisle has reserved as the subject of his second volume, now in the press, the details he intends to give as to the present arrangement of the MSS., the system of cataloguing, and the various has of every kind placed at the disposal of students. Charles V. was the first King of France, as we have said, who collected books to any considerable amount; but several of his predecessors had shown a laudable taste for literature, and various MSS. works written by the command of Charlemagne are still extant. One of them is a Bible which Alcuin is reported to have transcribed himself, and to have offered to the Emperor; it belongs now to the British Museum, and a duplicate of it exists at the Library at Bamberg. A great number of the books which at various times found a place in the Royal collection were purchased at a considerable price; others were the result of warlike expedia considerable price; others were the result of warlike expeditions, and formed part of the booty brought to Paris in the baggage-carts of the French army. Thus, in 1499 or 1500, Louis XII. appropriated to himself the splendid library which the Louis XII. appropriated to himself the splendid library which the Dukes of Milan had for many years established in their castle of Pavia. This library seems to have been commenced about the middle of the fourteenth century, and the illustrious members of the Visconti and Sforza families increased it from time to time by the addition of many valuable codices. Together with the treasures there accumulated, Louis XII. had the good fortune to become, by right of conquest, the possessor of many volumes originally the property of Petrarch. Seventeen codices bearing

the indication Domini Francisci Petrarce, or a similar one, are now safely housed in the sumptuous building of the Rue Richelieu.

It is easy to see how the Italian MSS. just spoken of were transferred from the banks of the Po to those of the Seine; more difficult it is to account for the presence, in the collection of Louis XII, of books which had belonged in the first instance to Louis de Bruges, lord of la Gruthuyse. Some of them are particularly interesting to us as being of English origin; for example, an illuminated copy of the Apocalypse, written during the thirteenth century, and on the first leaf of which is a note stating that the margins were intended to be filled with an abstract of the commentary composed by Costebius or Costeby, and of another work of the same kind written by the Carmelite friar Hugh de Visley.

We must not forget here to mention the Abbey of Saint Denis as one of the chief sources from which the Bibliothèque du Roi derived its literary gems. M. Léopold Delisle remarks that the connexion, either real or supposed, between the worthy monks and

derived its literary gems. M. Léopold Delisie remarks that the connexion, either real or supposed, between the worthy monks and Dionysius the Areopagite made a knowledge of Greek literature

a kind of obligation for them :-

They would not seem ignorant of a language which was that of their patron saint. This ambition has left its trace not only in the liturgy used at Saint-Denis, but also in the affectation with which the monks used to write the name ΔΙΟΝΥΣΙΟΣ on the blank pages of the books belonging to the Abbey; they were also well furnished with valuable Greek MSS; thus a volume copied in 1022, and another sent in the year 1438 by the Emperor Manuel Palæologus as a present to the community through his ambassador Chrysoloras. This last named book contained the works ascribed to Dionysius and the glosses of Saint Maximus.

Facts such as these would not have been sufficient, however, to procure for the Abbey of Saint-Denis a well justified reputation as a place of literary culture. It is on historical grounds that the fame of the monks rested; the care they took to write annals of public events brought them at once into celebrity; they were considered to a great extent as historiographers-royal, and they were repeatedly quoted by writers who wished to stamp their narratives with the character of accuracy and completeness. We need scarcely remind our readers that the old tronvères generally endeavoured to obtain credence for the facts recorded in the chansons de geste by declaring that the various episodes, wonderful though they might sometimes appear, were all vouched for by the learned monks:—

Ce n'est mie menchoigne, mais fine vérités. À Saint-Denis en France fu li raules trouvés ; Plus de cent cinquante ans a yl esté celez.

Plus de cent cinquante ans a yl esté celez.

The reputation of the monks of Saint-Denis [M. Léopold Delisle continues], established about the end of the thirteenth century by the success of the Grandes Chroniques, increased further still during the fourteenth and the fifteenth. They were consulted at that time from all parts of France; it was at Saint-Denis that Renaud, Count of Boulogne, endeavoured in 1206 to procure the Latin text of the pseudo-Turpin's chronicle; there, again, information was sought for the drawing up of the diplomatic instruments written by Robert d'Artois at the beginning of the fourteenth century; the chapter of Narbonne applied also to their brethren of Saint-Denis, for the interpretation of the date affixed to an old parchment.

Such popularity brought about, amongst other results, the enriching of the Abbey library. Unfortunately, the stupid vandalism which marked the religious movement of the Reformation era led to the dispersion of what was one of the most splendid collections of books in the whole kingdom, and the volumes from that source still preserved in the Bibliothèque Impériale, valuable as they are, form only a very scanty part of the library to which they originally belonged.

the library to which they originally belonged.

It will be seen that M. Léopold Delisle's investigations have enabled him to give us particulars, not only about the successive additions made to the grand national collection of our neighbours, but also about a number of subsidiary details referring more or less directly to the material production, the sale, the authorship, and the transmission of books. The history of illumination, for instance, is amply discussed by him, and lists are inserted of the principal artists whose graceful and elaborate chefs-d'œuvre still excite the admiration of persons who visit the British Museum and other establishments of the same kind. Amongst these columnicars, as they were called, may be named Jehan Fouquier, Jehan Bourdichon, and Jehan Maubert, who all three worked for King Louis XI. The amount of labour bestowed upon the pictorial illustrations with which the MSS. of the thirteenth and fourteenth centuries are adorned appears from the fact that a Prayer-book presented by Charles the Bold to his rival was known to have cost 1,200 crowns, making 13,000 francs of modern French money.

M. Delisle has also taken due notice of book-collectors.

M. Delisle has also taken due notice of book-collectors. Under the Government of Louis XIV. and his two successors the Under the Government of Louis XIV. and his two successors the shelves of the Bibliothèque du Roi were often enriched either by donations of patriotic amateurs, or by purchases of important libraries; and surely it was only fair that a passing tribute of respect should be paid to such men as Ducange, Gaignières, the brothers Dupuy, La Vallière, &c. Baluze is one of those who have most contributed to swell the MSS, collection of the great establishment in question; his archæological tastes developed themselves at an early age, and he was still at school when he purchased at Toulouse an original Bull of Pope Gregory XIII. Employed as librarian or secretary successively by Peter de Marca, Le Tellier, and Colbert, he took advantage of his position to increase his own literary treasures, and thus gradually accumulated an immense number of historical documents, either original or transcribed by himself. No one knew better, says M. Delisle, how to drive a bargain, and to employ all the resources of persuasion in dealing with persons who had old parchments to dispose of. If

^{*} Histoire générale de Paris. Le cabinet des manuscrits de la Bibliothèque Impériale ; étude sur la formation de ce dépôt, comprenant les éléments d'une histoire de la Calligraphie, de la Miniature, de la Reliure et du commerce des livres à Paris, avant l'invention de l'Imprimerie. Par M. Léopold Delisle, Membre de l'Institut. Vol. I. Paris : Imprimerie Impériale.

he could not manage to secure the piece, he patiently made up his mind to copy it; and the forced leisure to which he was reduced in consequence of the sentence of exile pronounced against him gare him the opportunity of transcribing most of the historical documents preserved in the Abbey of Marmoutiers and in the Church of St. Martin at Tours. Baluze's collections were purchased in 1719 for the Bibliothèque du Roi at a cost of 30,000 francs.

30,000 francs.

M. Delisle does not take us on the present occasion beyond the reign of Louis XVI., nor does he describe any other MSS. than the Latin and French ones. The Library of the Rue Richelieu contains a large number of Oriental codices which would lieu contains a large number of Oriental codices which would require a distinct notice, and which, we doubt not will form the subject of a special work; as, for example, the 690 MSS. purchased by Vansleb, those of Antoine Galland, the French translator of the Arabian Nights, of Anquetil-Duperron, &c. We trust that the second instalment of this excellent work will be soon published. The author intends to describe in it the additions made to the Paris Library during and since the time of the made to the Paris Library during and since the time of the first Revolution; he also announces a supplement containing observations on the date of MSS., the manner in which they have been copied and illuminated, the bindings applied to them, the prices they fetched. A series of facsimiles will enable the student to follow step by step the progress of book-making in its various branches before the introduction of printing.

THE BLUNDERS OF VICE AND FOLLY.*

 $T^{
m HIS}$ is rather a curious book—not so much on account of any intrinsic merits as because it illustrates the state of any intrinsic merits as because it illustrates the state of mind of a large number of people who write essays and publish sermons. Mr. Hargreaves appears to have remarked that the provenda bout honesty being the best policy holds true in a great many cases, or, as he puts it himself, that "not only is there a Nemesis which seeks to punish each departure from virtue, but that, emiously enough, the machinery of retribution is set in motion by the culprit himself, and inflicts the very chastisement which more or less stultifies the crime." This statement is expanded into a volume and justified by a variety of examples. Now the odd thing is that Mr. Hargreaves, who appears to be a man of some reading, should be so innocently ignorant of the magnitude of the problem which he treats. Philosophers and divines in all ages have been struck by the strange mixture of good and evil in the world, and by the ever-recurring difficulty that the happiness of men is not proportioned to their deserts. Innumerable explanations of the difficulty have been given by metaphysicians, and innumerable inferences drawn from the facts. Some have urged that we may derive from them a powerful argument in favour of another life derive from them a powerful argument in favour of another life where equal retribution shall be meted out to all; others have where equal retribution shall be meted out to all; others have inferred that the world is a tangled maze, from which it is impossible to elicit any coherent system. With such deep questions, or with the problems as to the origin of evil so closely connected with them, we can of course have nothing to do at the present moment. But it is singular to find a gentleman who reads a few memoirs, dips into the Newgate Calendar, collects a certain number of moral aphorisms from essayists, and then declares with perfect complacency that there is not any difficulty at all; that vicious people are always punished and the virtuous always rewarded, and that, in his own words, "it seems to be a standing order of Creation that evil shall ever seek to cut its own throat." We will take a few examples of the methods of reasoning by which this proposition is supported, and endeavour to see how far they support this satisfactory principle. It would be extremely pleasant to believe that vice never thrives in the long run, that honesty pays better than cheating, and that a good digestion and a cold heart are not, as some cynics have maintained, the best security for happiness in this world.

Mr. Hargreaves tells us a great many stories of misers. There

Mr. Hargreaves tells us a great many stories of misers. There was Elwes, for example, who would not allow his boots to be cleaned because blacking cost money, and who would eat his way steadily through a sheep though the last fragments were in a state of absolute putrefaction. Elwes was undoubtedly a very disagreeseeanly through a sheep though the last tragments were in a state of absolute putrefaction. Elwes was undoubtedly a very disagreeable old gentleman; but, one cannot help asking, Did he not get his reward? Mr. Hargreaves says that he must have been miserable, because he did not know what to do with his money. Nature is supposed to apostrophize him and exclaim, "Miser, you choose money for your idol! Grasp it; keep it! But I will lay my enchantment upon your hands, and you who might live like a prince shall crawl through life like a pauper!" That is all very well, but we do not see why nature required any enchantment to make Elwes do precisely what he wished to do. He preferred creeping through life like a pauper in order that he might be rich, and, mean as his purpose may have been, he thoroughly succeeded in obtaining it. He might as well have been taken for an example of the success as of the failure of vice. Mr. Hargreaves's examples should really have been taken from the misers who lost their wealth; and he makes an attempt to produce them. That he does not produce more is owing to the unfortunate fact that people who set their hearts upon being rich generally succeed in their object. He declares (for he has a natural affinity for such commonplaces) that ill-got wealth does not prosper, and quotes Sir Bernard Burke for the assertion that some learned genealogists

* The Blunders of Vice and Folly. By John George Hargreaves. London: Strahan & Co. 1870.

never knew four generations of a usurer's family to endure in regular unbroken succession. With all respect for the learned genealogist, we should guess that the reason for this is not unlike the reason for the invariable failure of treason. When a family has got through a few generations, their ancestor turns out not to have been a usurer, but a gentleman who lent money on interest. We fancy that we could point to some very respectable families founded by bankers, who probably were not above accepting a reasonable price for pecuniary accommodation.

It may be said of misers, though the answer would not be quite

It may be said of misers, though the answer would not be quite logical, that though they may enjoy one sort of pleasure they become insensible to others of a nobler kind; we will therefore take another specimen of Mr. Hargreaves's collection. Vanity, he tells us, is come insensible to other so it a honder kind; we will therefore take another specimen of Mr. Hargreaves's collection. Vanity, he tells us, is a sin, and as such always punishes itself. He assumes, according to the good old copybook rule, that modesty and merit always go together—a proposition which we take to be even more false than most copybook morality. However, there are some exceptions, he admits; but even in the case of eminent men who have been vain, their vanity has generally been founded upon their weakest points. Thus Southey, speaking of the Curse of Kehama, says that he had been "planting accorns, whilst his contemporaries were setting turkey-beans." His children, he thought, would live under the shade of his oak, though he would never do so himself; and he spoke in terms of similar exaggeration of his History of Brazil. Now this was very weak of poor Southey, but how was he punished for it? Because, it seems, posterity do not care for his books. But what harm can posterity do to Southey? We may hope that he is in a position where he does not care much for the number of readers of the Curse of Kehama. During his life his vanity must have been a very great comfort to him, and he had the pleasure of going down to his grave in the profound belief that he was a very much greater man than his contemporaries inclined to believe. Then, says Mr. Hargreaves, for his remarks are rather discursive, certain of the curse of the curse of the state of the curse of the part of the curse of the humber of the profound belief that he was a very much greater man than his contemporaries inclined to believe. Then, says Mr. Hargreaves, for his remarks are rather discursive, certain of our allies who gave way at Waterloo were extremely brutal in says Mr. Hargreaves, for his terms of our allies who gave way at Waterloo were extremely brutan in plundering the peasantry afterwards, and the men who did most to earn for the Duke of Cumberland the nickname of "butcher" were precisely the dragoons who ran away at Prestonpans. Nothing could be more natural than that had discipline should lead to cowardice in battle and to rapine afterwards; but where is the Nemesis? The cowards seem in both cases to have saved. lead to cowardice in battle and to rapine afterwards; but where is the Nemesis? The cowards seem in both cases to have saved their skins at the time, and then to have revenged themselves, without meeting resistance, upon their enemies; that is, they perfectly succeeded in both their bad objects, and, for anything we hear to the contrary, may have led perfectly happy lives for the rest of their days. Where is the Nemesis whose workings Mr. Hargreaves promised us to display?

Hargreaves promised us to display?

Or, to take one more example, "hatred is a feeling which carries its own punishment. The proofs of this proposition are twofold; in the first place, Haman was hung on a gallows fifty cubits high; which we admit to be a case in point, and we could wish that the precedent was more frequently followed. Secondly, personal satirists often provoke retaliation. After publishing the Dunciad, Pope was compelled to hire a tall Irishman to protect him from injury. Suppose he was, we have still to inquire whether on the whole the pleasure of vexing the dunces did not amply counterbalance the annoyance of the temporary fear. We suspect that if the question could be put to average writers, a large number would be content to accept the glory of having written such a satire as the Dunciad, and the satisfaction of having administered so searching a punishment to their enemies, even at the ministered so searching a punishment to their enemies, even at the price of some danger of what Americans call a "cowhiding." That hatred is frequently a very unpleasant emotion, we fully admit; but we doubt whether the hater always gets the worst

Mr. Hargreaves backs up his argument by one or two entirely irrelevant considerations. He admits that cheating may sometimes bring in a pecuniary profit; but then, he says, with the air of an original thinker, if it benefits the cheater, it certainly injures the cheated and society at large. Undoubtedly, but that is the motopictionable kind of Nemesis we have ever heard of. When a man undertakes to prove that a thief is always punished, it is scarcely appropriate to urge that at any rate his victim suffers. But they care Mr. Havrenyes movels are hearted by remorse. scarcely appropriate to urge that at any rate his victim suffers. But then, says Mr. Hargreaves, people are haunted by remorse. That comes of doing things by halves. Of course, a criminal should not keep a conscience; but suppose he throws his conscience overboard, will he not be happy in proportion as he is wicked? Mr. Hargreaves, for example, refers himself to a well-known nobleman, who lived a perfectly selfish and sensual life unmarked by a single good action, and died at the height of worldly prosperity at the age of eighty-six. Was he not happy after his own fashion? Mr. Hargreaves finally reflects that at any rate the wicked will suffer in the next world. That is an unanswerable argument; but it does not conclusively prove that they will meet argument; but it does not conclusively prove that they will meet with a Nemesis in this.

with a Nemesis in this.

We will, in conclusion, suggest to Mr. Hargreaves a reflection which he would do well to take into account if he pursues this interesting subject any further. Utilitarians assert that an action is wrong which tends to diminish the aggregate happiness of the world, and all moralists will agree that any action which tends to diminish the amount of happiness is so far wrong. Does not this simple fact reduce Mr. Hargreaves's remarks, so far as they are true at all, to something very like a truism? It is wrong to cheat or tell lies or commit murders, because such a course of conduct is palpably injurious to the great mass of your fellow-men; and if you persist in injuring others, it is highly probable that

E at pros WAT with be P co b

C b w p to st ti ci b si

they will endeavour to injure you. It is not surprising that a man who makes himself an enemy of the human race very often gets the worst of it in the long run. It is wrong again to get drunk, or to be a miser, because it is injurious to your physical or mental health. And therefore when Mr. Hargreaves is astonished at the fact that a man who commits what is called a self-regarding offence frequently suffers in consequence, he is really astonished that a man who does what is generally injurious is generally injured. What a fearful punishment, he exclaims, overtakes the opium-eater! He undermines his constitution, and gradually becomes miserable. Certainly, and it is precisely because opium-eating undermines the constitution that opium-eating is wrong. The punishment consists in this, that a man who takes a poisonous drug is poisoned. And a breach of any of the other laws which should regulate our management of ourselves is generally followed by penalties, because it is the existence of the penalties which makes the action wrong. When a child is told not to put its hand in the grate, or it will burn its fingers, the order is given because the fire is there, but the fire does not come in consequence of the order. in consequence of the order.

in consequence of the order.

For these reasons we cannot think that Mr. Hargreaves has thrown much light on the very difficult problem which he treats; and, in spite of his view of the cogency of such arguments as addressed to brutal minds, we confess that we rather doubt their efficacy. It is true indeed that the danger of the gallows or of delirium tremens is a very sound argument in its way; but the attempt to prove that every sinner will get his deserts here is not only undesirable, because obviously unfounded in fact, but it has a much stronger tendency to make a man cautious than virtuous, and to reduce even his virtues to mere systematic selfishness. The world is really to be improved by appeals to higher virtues than are embodied in the poor old maxims of the Franklin type of philosophy. philosophy.

PROCEEDINGS OF LOCAL ARCHITECTURAL SOCIETIES.*

IT is as well to look now and then at what the lesser lights are doing in the way of antiquities or of any other subject. In this case, that of the Associated Architectural Societies of Northern case, that of the Associated Architectural Societies of Northern and Central England, the light is rather long in reaching us, as the younger of the two volumes before us is or ought to be three years old, and no other has reached us since. But as regards quality, we have not much to complain of in the collected utterances of so many local oracles. If there is nothing of any extraordinary merit, we have marked but little that is offensively bad. And this is something, when we think of the very narrow range to which the present Confederation of Societies confines itself. Some of the local bodies which are most active and whose work has been most valuable, as the Societies established in Kent, Sussex, and Somersetshire, are shut out by the nature of the case. They are not merely Architectural Societies, but take the wider range of antiquities in general, sometimes of antiquities and natural history combined. The present confederates, by their very title, conline themselves to one branch of antiquities, namely architecture, and when a society takes an ecclesiastical title, from a rery title, conline themselves to one branch of antiquities, namely architecture, and when a society takes an ecclesiastical title, from a diocese or an archdeaconry, it is plain that ecclesiastical subjects are foremost in the minds of its managers. The rule is sometimes transgressed; several of the papers in these volumes are not architectural, and among them is one of the best in the collection. We mean the paper on "Gainsburgh during the Great Civil War," by Mr. Edward Peacock, who is already known as a careful student of the seventeenth century, and who has here turned out a thoroughly good piece of local history. The life of Bishop White Kennett and his troubles at the hands of a pluralist and non-resident Dean, read by Mr. W. L. Collins to the Northampton Society, is a not uninteresting piece of local biography. Mr. G. A. Poole, a name which seems to belong to a past generation of architectural inquirers, has a paper, amusing enough but perhaps a little too ingenious, on Langton Durch and Charities, the magnificent schemes of a last-century rector of a Leicestershire village for building, founding, and endowing a church and other institutions on the grandest scale out of the profits of certain plantations. But the paper is worth reading for the certain plantations. building, founding, and endowing a church and other institutions on the grandest scale out of the profits of certain plantations. But the paper is worth reading, for the castle-builder—or rather minster-builder—must have been a remarkable man, who had ideas on many subjects far in advance of his time. A Leicestershire inquirer wanders so far afield as to give us his thoughts on "Grants of Arms," not coats of arms in church windows, which are often useful for fixing dates, but the power of the Earl Marshal and that sort of thing. Lastly, Mr. Poole held forth at Kettering on "Æsthetics," and got, as might be expected, a little beyond our tether. We copy the following, as perhaps somebody among our readers may understand it:—

our readers may understand it:—

To put the matter in another form, if I have rightly associated objectivity with astheticism, and Puritanism with subjectivity, we shall find on the one side the logic of authority, on the other the logic of passion; on the one side the law of subjection, on the other that of conscious edification; on the one side the rule of order, on the other that of conscious edification; on the one side stations, processions, litanies; on the other class and experience meetings, and frenzied revivals.

Or to go to personal development, on the one side Walter Scott, on the other Lord Byron; on the one side John Wesley, Edward Irving, Hooker, Ken, Wilson, Laud, Athanasius, Cyprian; on the other Charles Wesley, Toplady, Cowper.

* Reports and Papers read at the Meetings of the Architectural Societies of the County of York, Diocese of Lincoln, &c. &c., during the Years 1866 and 1867. Lincoln: Brookes & Vibert.

Was Byron then a Puritan? This is certainly a new contribu-tion, if not to the Byron Scandal, at least to the Byron Mystery.

Was Byron then a Puritan? This is certainly a new contribution, if not to the Byron Scandal, at least to the Byron Mystery.

When we turn to the more strictly architectural papers, the Yorkshire Society seems to have the advantage over its fellows, as having gained the help of so sound an antiquary as Mr. Raine. He contributes a paper to each volume. The first is on the episcopal palace of Howden, one of the outlying possessions of the see of Durham in Yorkshire. Mr. Raine, however, though giving a full ground-plan of the building, dwells more on its documentary history than on its architectural character. He stops, however, to tell us of "a recent historian of Howden," whom he does not name, who translated the words "opere cæmentario" "to the cemetery yard." But little now remains of the house. It lies under the shadow of that splendid collegiate church which was illustrated by the late Mr. Petit—it is sad to have so to speak of him—at the Hull meeting of the Archæological Institute. While speaking of Howden it may be as well to mention that the church, where the nave remains but the choir is in ruins, might be easily thought to have been a divided church, like Dunster and Wymondham. This, however, was not the case. After the suppression of the college, the grantee of the prebendal lands shirked his obvious duty of keeping up the choir, and tried to throw it on the parishioners. Lawsuits followed, and the upshot was that, as neither party did anything for its repair, the roof fell in, and has never been replaced. Mr. Raine points out a time when the episcopal buildings at Howden fell into decay through the inability of the Bishops of Durham to keep them up. One has some difficulty in taking in the idea of a Bishop of Durham complaining of poverty; yet in the interval between the spolations of the sixteenth century and the increase in the value of the estates through later mineral works, such may well have been the case. Mr. Raine's other paper is on some Norman sculpture at Conisborough, a place of which he tr

Two papers in each volume are the work of our old friend Archdeacon Trollope, and one of the papers is itself an old friend. This is no other than the paper on the Norman Sculptures of Lincoln Minster, which caused so much merriment at Hull. But the Archdeacon has cruelly cut out the tit-bits, and we no more hear about "the leading Christians" of Lincolnshire in the ninth hear about "the leading Christians" of Lincolnshire in the ninth century. It is plain, however, that Archdeacon Trollope still believes that the Danes—or as he obstinately calls them, the Saxons—of Lindesey needed, after all that Eadnoth the good Bishop could do for them, to be taught the first rudiments of Christianity by a monk from Fécamp. The Archdeacon has also much to say about other places, Gainsborough included. At each place that he comes to he solemnly reads out what is said about it in Domesday, but it does not come into his head that some of the places had a being before Domesday. At Gainsborough for instance the day, but it does not come into his head that some of the places had a being before Domesday. At Gainsborough, for instance, the spring of the local year is taken out by this process, and we get not a word about Cnut and Swegen and the vengeance of St. Eadmund. From another part of the second volume we learn how great is the dignity of an Archdeacon. Mr. Trollope, while a simple Prebendary, edited these volumes with the title of "General Secretary." On becoming an Archdeacon, he resigned the post of General Secretary, but presently he was earnestly requested and kindly consented to resume his old functions with the "more suitable designation" of General President. We always thought that Presidents took chairs and that Secretaries edited things, but no doubt the Associated Societies know best. edited things, but no doubt the Associated Societies know best.

We must, however, do Archdeacon Trollope the justice to say that, in his remarks on the church from which he takes his tile, the venerable minster of Stow-in-Lindesey, his architectural remarks are decidedly to the purpose. Mr. Atkinson, the late Perpetual Curate of the parish—Stow having sunk from a Bishoprick to a Perpetual Curacy—who deserves the highest credit both for putting the church into good order and for calling attention to its remarkable history and architecture, certainly gave too early a date to some parts of the building. On these points the Archdeacon sets him right, but, in so doing, he falls into the most inconceivable confusions as to the history of the foundation. The Archdeacon of Stow does not know the succession of the Bishops of Dorchester, nor can he tell the difference between a monk and a secular priest. About Stow there is no doubt at all. The church was rebuilt by Eadnoth, Bishop of Dorchester, and a body of secular priests was placed in it by Earl Leofric and his wife Godgifu. The thing is as plain as noon-day in the deed in Cod. Dipl. iv. 290—"Nu habbað hig hit gesett mid preóstan and willað öær habban þeówdóm callowá man hæfð on Paules byrig binnan Lundene." The church is "beset" with priests, and the services are to be the same as at St. Paul's in London. Remigius, as appears from William of Malmesbury, made a monastery at Stow "ex novo"; that is, no doubt, he turned out the seculars. The succession of Bishops is equally clear; Eadnoth "the good Bishop," Ulf the Norman, who "did nought bishoply," Wulfwig, Remigius. Archdeacon Trollope rolls Norman Ulf and English Wulfwig into one. The "predecessor" of Remigius is "Wulph or Ulph, the last of the Dorchester line"; then he talks of "Wulfi, We must, however, do Archdeacon Trollope the justice to say

Eadnoth's successor." Eadnoth "founds a Benedictine monastery at Stow"; then Leofric and Godgifu "endow a college of secular priests there, founded by Wulfi"; lastly Remigius "ejected the Saxon monks and introduced Benedictine regulars in their place." What can be made out of such a chaos of contradictions? Then Archdeacon Trollope funnily describes Godgifu'ss "the sister of Thorold of Buckenhall," to whom he attributes a share in the work. He gives no authority, but the mention of Thorold and the kindred to Godgifu savour of the false Ingulf, whom, it should be remembered, local antiquaries, as well as novelists and Mr. Pearson, still believe in. Thorold, however, "Turoldus Vicecomes," is shown by Domesday to have been a real man and a real benefactor of Crowland. comes," is shown by Dor benefactor of Crowland.

benefactor of Crowland.

We will mention two more papers. "Rules and Measures for Church Pews" might not seem in itself a very lively subject; but in the hands of Sir Henry Dryden, one of the few people who speak exactly as they think, it assumes some degree of point and raciness. A Leicestershire paper, which however seems to have wandered out of the next county, as it is on "the Destruction of Church Ornaments in Lincolnshire at the Reformation," by Mr. Thomas North, is also worthy of notice. It relates chiefly to the desecrations which went on in the reign of Elizabeth, a subject generally less familiar, because much less extensive, than those which went on under Henry and Edward.

sive, than those which went on under Henry and Edward.
On the whole, setting aside the flounderings of their President, the Proceedings of the Associated Societies are decidedly creditable. The average is, almost of necessity, of a second-class type; but, as second-class work, it is highly respectable. When will any more reach us? The Associated Societies must have matter in manuscript of a higher character than anything here printed. Real lights do now and then come and shine among them. We have a dim notion of reading about a meeting of the Lincolnshire Society at which, not Archdeacon Trollope, but Mr. Dimock and Mr. Green, were the chief performers. We hope that their contributions are not doomed to be hid under a bushel.

ROSSETTI'S POEMS.*

THERE is a phrase used by Balzac which had the power of stinging M. Sainte-Beuve into unwonted irritation. Serenest of literary judges as he was, he recurs to it again and again with a soreness of feeling shown by him on no other occasion that we know of. The phrase is (Balzac speaks of some person either imaginary or at least unknown to us):—"Il passa critique comme tous les impulssans qui manquent à leurs débuts." Poor M. Sainte-Beuve, who had started in life as a respectable, though not particularly brilliant poet, felt this taunt to the marrow of his bones, and took every opportunity of explaining to the world at large, in paragraphs of irreproachable good sense, how unjust a view this was of the functions and dignity of the critical art. In any other case but his own, he would have been the first to see that this ill-timed susceptibility was, above all things, an acknowledgment of the piercing keenness of the shaft, and only gave the archer power to go about muttering, with malignant glee:—

Hæret lateri lethalis arundo.

Unpleasant, however, as the sentence may be to authors of forgotten compositions in verse—to those especially who classify poets as would-be connoisseurs classify wines, and divide them, according to some arbitrary theory of their own, into first class, second class, third class, and so on—it has at least the merit of suggesting indirectly that every man of genius, if his genius be a true one, has his own special gifts; and that a versifier turned poetical critic has probably none of those special gifts (possibly no gifts of any kind), and that he will do well whilst performing his task-work to bear those probabilities and possibilities in mind. We have heard that Goethe once rebuked some spiteful pickthank, who expressed his disgust at having heard Schiller put upon a level with the author of Faust, by replying, "What can it signify which is the greater of the two? Instead of wasting your time in such idle discussion, you Germans ought to be truly thankful in that you have two such fellows at the same time." The essence of genius is, above all things, its individuality, its power of doing something that no one else can accomplish. Where these qualities are found it is better, in our judgment, instead of haggling over their precise market value, to welcome them in the spirit of Goethe's dictum, if we can, with discriminating, but at any rate with genial, appreciation. A diamond is not a ruby, an emerald is not a pearl, but they are all nevertheless gems. We might have more and finer diamonds, but should still miss our rubies, and no proportion of emeralds would console us for the absolute extinction of the pearl. Now, the book before is sone with reference to which the known accomplishments of its author have created high expectations—expectations, in our judgment, amply realized upon the whole. We can therefore Hæret lateri lethalis arundo. is an one with reference to which the known accomplishments of its author have created high expectations—expectations, in our judgment, amply realized upon the whole. We can therefore enjoy its contents without asking ourselves what precise rank Mr. Rossetti is entitled to hold among the poets of the day or the age.

Let us begin with the end, and work backwards. Many of the somets in that division of the work called "The House of Life" are sonnets of great beauty. We should say they had in them more of the spirit of Shakspeare than of Wordsworth or Milton. Their tone is rich and pensive, and they give out, we think, more

· Poems. By Dante Gabriel Rossetti. London: F. S. Ellis. 1870-

flute-notes than trumpet sounds. We would, however, willingly leave these poems to the judgment of others, as English sonnets, leave these poems to the judgment of others, as English sonnets, with very rare exceptions, are not to our taste; to us, who value in poetry fire, life, and force, perhaps even more than they deserve, they seem to be often, even in the hands of the great masters, cold, artificial, and constrained. Mr. Rossetti's sonnets are not cold certainly, but though rich, as it were, with tropical blossoms, the thoughts and expressions are, unless we deceive ourselves, often exotic and far-fetched, reminding us of the orchid-house rather than of the garden or even of the conservatory. We quote true taken at readers in order that our readers were carried. two taken at random, in order that our readers may agree with us or not, as they please :-

THE LOVE-LETTER.

THE LOVE-LETTER.

Warmed by her hand and shadowed by her hair,
As close she leaned and poured her heart through thee,
Whereof the articulate throbs accompany
The smooth black stream that makes thy whiteness fair.—
Sweet fluttering sheet, even of her breath aware.—
Oh let thy silent song disclose to me
That soul wherewith her lips and eyes agree
Like married music in Love's answering air.

Fain had I watched her when, at some fond thought, Her bosom to the writing closelier press'd, And her breast's secrets peered into her breast. When, through eyes raised an instant, her soul sought My soul, and from the sudden confluence caught The words that made her love the loveliest.

A DAY OF LOVE.

A DAY OF LOVE.

Those envied places which do know her well,
And are so scornful of this lonely place,
Even now for once are emptied of her grace:
Nowhere but here she is: and while Love's spelf
From his predominant presence doth compel
All alien hours, an outworn populace,
The hours of Love full full the echoing space
With sweet confederate music favorable.

Now many memories make solicitous

The delicate love-lines of her mouth, till, lit
With quivering fire, the words take wing from it;
As here between our kisses we sit thus
Speaking of things remembered, and so sit
Speechless while things forgotten call to us.

The "Blessed Damozel" is the poem with which the book opens; it contains many exquisite lines, e.g. :-

> From the fixed place of Heaven she saw Time like a pulse shake fierce Through all the worlds.

And again :-

It was the rampart of God's house
That she was standing on;
By God built over the sheer depth,
The which is Space begun;
So high, that looking downward thence
She scarce could see the sun.

So high, that looking downward thence She scarce could see the sun.

We have, however, a prejudice that Heaven is the place where all tears are wiped away from all eyes, and we dislike the idea of an angel weeping there, under the pressure of emotions which, however delicate and gracious, are still of the earth, earthy.

The longest composition in the book is entitled "A Last Confession." It tells of an Italian girl murdered by her lover, who had brought her up from childhood, when she was abandoned by her parents. He finds at length that the affection she bore him in youth, instead of deepening and fixing itself like his own, has ebbed away—has passed indeed, possibly under some hostile and degrading influence, into insolent and contemptuous alienation. Without detracting from Mr. Rossetti's unquestionable originality, we may perhaps be permitted to say, that in the choice of a subject and in the general outline of the conception something of Mr. Browning is here perceptible. Mr. Browning's manner certainly is not imitated, but it seems as if his influence had been felt. The manner indeed is more to our taste, more directly and straightforwardly poetical, than the one usually employed by the powerful author of the Ring and the Book. The phrase nimium amator ingenii sui—whether Ovid deserves the reproach or not—has always struck us as singularly applicable to our great contemporary. Pleased with the pliancy and activity of his own thoughts, he delights to dally with and play among them, and is thus led on to spin, spider-like, unceasing thread-like subtleties, without much consideration that the reader may not be interested in the evolution of Mr. Browning's thoughts quite so deeply, or, what is more to the purpose, for quite so long a time, as Mr. Browning himself. Mr. Rossetti avoids this fault, and if he does not astonish us with the same inexhaustible fertility of mind, is more concentrated, passionate, and effective. It is necessary in a review of this kind to quote a good deal, but we do and if he does not astonish us with the same mexhaustable fertility of mind, is more concentrated, passionate, and effective. It is necessary in a review of this kind to quote a good deal, but we do it against the grain, because Mr. Rossetti's finer poems are all poured out under one single impulse; what the French call d'un seul jet. Quotation, therefore, merely means dislocation, or a drying-up of the inner life under dismemberment. The following passage, however, will probably suffer less than most others by being removed from its place. It is the recollected beauty of the murdered girl, standing for ever, like a picture, before the phantom-haunted eye of the murderer:—

Yes, let me think of her as then; for so Her image, Father, is not like the sights Which come when you are gone. She had a mouth Made to bring death to life,—the underlip Sucked in, as if it strove to kiss itself. Her face was ever pale, as when one stoops

po ac cu ex af

or the the the w fo

pi hi ti

Over wan water; and the dark crisped bair
And the hair's shadow made it paler still:—
Deep-serried locks, the darkness of the cloud
Where the moon's gaze is set in eddying gloom.
Her body bore her neck as the tree's stem
Bears the top branch; and as the branch sustains
The flower of the year's pride, her high neck bore
That face made wonderful with night and day.
Her voice was swift, yet ever the last words
Fell lingeringly; and rounded finger-tips
She had, that clung a little where they touched
And then were gone o' the instant. Her great eyes,
That sometimes turned half dizzily beneath
The passionate lids, as faint, when she would speak,
Had also in them hidden springs of mirth,
Which under the dark lashes evermore
Shook to her laugh, as when a bird flies low
Between the water and the willow-leaves,
And the shade quivers till he wins the light.

The of the poems, such as the "Burden of Nil

Many others of the poems, such as the "Burden of Nineveh"; "Jenny," in which the author passes with singular grace and agility of step

per ignes Suppositos cineri doloso;

"Dante at Verona," &c., will be carefully studied, we doubt not,

It is time, however, to turn our attention to the masterpiece of the present collection, and this unquestionably is the ballad of "Sister Helen." It unites in a very noble manner the two great qualities of the higher poetry—passion and imagination. There is to be found earlier in the book another ballad beginning "It was Lilith, the wife of Adam," which possesses, in a great degree, merit of the same kind. In point of conception, indeed, it is perhaps even more original than "Sister Helen," but it is also more remote from human sympathies, and fails partially of its intended effect, because we have but little in common with a creature, one-third woman, one-third earth-demon, and one-third snake; and this appears to be the sum of Lilith's complicated organization. Sister Helen belongs to a less fantastic type; she is a girl betrayed and abandoned by a faithless lover, who sells herself to the powers of darkness that she may work out a terrible revenge. The title of the poem is derived from its form, inasmuch as it consists of a conversation between the witch and her little brother, a child puzzling himself why his sister should melt, before some strange fire, the waxen man (it is of course unnecessary to explain the old superstition) which they have recently made, as he thought, for their common anusement. The poem is written in stanzas of four lines; the first two of these always contain a question from the boy; the last two, charged with meanings unintelligible to him, the answers of the implacable sorceress, fall of hatred and death. There are also at the end of each paragraph two other lines, as a sort of echo to the preceding stanza. Mr. Rossetti has probably decided for himself that this burden adds to the effect, and is worth the slight jar and check of thought that it entails. There is for us this objection to it, that we do not precisely make out into whose mouth the words are put. Sometimes we fancy that they are the outpourings of Helen's own heart; sometimes that the boy is wondering to himself over

After the preceding remarks it is unnecessary to add that we think highly of Mr. Rossetti's powers, and shall look with great interest for any future production of his.

LANKESTER ON LONGEVITY.*

THE opportunities for carrying out an accurate and just comparison between man's longevity, respecting which our information is rather speculative than experimental, and that of other animals, about which there is even less certain knowledge, are so notoriously scanty that it might provoke a smile to find so

difficult and obscure a subject attempted within the compass of a hundred and thirty short pages. But it should be understood that these represent an Oxford prize essay, and that, though the comparative longevity of man in different states of civilization, and of the different species of lower animals, may not admit of entirely satisfactory treatment in a scientific point of view, it is just such a subject as examiners, having an eye to the theories of Buffon, Flourens, and others, might fairly consider well suited for testing the reading, ingenuity, and powers of generalization of a prize-seeker, and might pitch upon not a whit the less readily because it was surrounded with no little difficulty. This being so, Mr. Lankester deserves the credit of having taken up the gauntlet with courage as well as ability. Any deficiencies of illustration, lucidity, or thoroughness which may be espied here and there in his essay admit of excuse in the circumstances under which it was limited. Its fault lies in aiming at the abstruse and scientific, and in multiplying definitions and distinctions which, though they evidence reading and depth, are in several instances irrelevant to the purpose of the inquiry, and indeed are laid aside almost as soon as enurciated. The chapters in Mr. Leo Grindon's Life, its Nature, Varieties, and Phenomena, which are devoted to the duration of life in animals and the various leases of life, strike us a admirably adapted to give a clear and popular insight into the present reach of our knowledge upon these interesting subjects; whilst in at least the first half of Mr. Lankester's volume we are too often reminded of the scientific chemist in Dr. Dasent's clever novel, who sent out sulphuric acid to the West Indies as a pophylactic against mole-crickets, with special directions that it should be dropped on their occiputs. The worst of it was that the mole-crickets never came above ground. We could wish to see Mr. Lankester's earlier sections retrenched and simplified, so that the temperature of t

In treating of longevity in the lower animals, and in due course in man, Mr. Lankester, after clearing away other conceivable explanations of the word, limits himself for the most part to "normal potential longevity," or the lease of life of a group of beings (a distinct from average longevity, affected by disease or accident) which the species cannot normally, or by its own efforts, overpass. The term of this lease in the case of the lower animals man is able to protract to a further limit by removing certain natural conditions and substituting others, as e.g., in the instance of parots and goldfinches, and of Haller's caged lion (cf. p. 25). This extension of lease is distinguished as "absolute potential longevity," and it is curious to note man's vast superiority to the brute creation in that (herein truly περιφαδης ἀνθρωπος) in his own case he has learnt to merge the normal and the absolute. But of the latter limit so little is known experimentally that our author confines himself almost entirely to the consideration of "normal potential longevity," and to the causes, external and inherent, which affect it. To external causes all organisms are subject. With inherent causes of death in any organism Mr. Lankester connects diminution of "germinal matter," the life-material recognised under divers names by Darwin, Spencer, Reveillé Parise, as well as Galen and the ancients. "This material never increases at the same rate as the whole organism; it is always diminishing relatively to the whole, though it increases absolutely so long as growth continues"; and, whereas up to a certain point the tax upon this material for growth and size prevents accumulation, a time comes when it not only does not accumulate, but it destroyed, "the inherent cause of death having a structual existence." Another drain on the life-material, accelerative of decay, is reproduction, and the earlier this commences, and the more rapidly it is carried on, the sooner must the organism dwindle, and waste and death follow. Up to its incidence

It is because the calf at birth is a much larger animal than the lamb having been carried longer by its parent, who from her greater size could give her offspring a greater proportionate amount of living matter to commence life with, that the cow lives longer than the sheep, or rather inherits a later natural limit to life.

To an indistinct perception of these phenomena are probably referable Buffon's theory about measuring the natural duration of life by six or seven times that of growth, and the still loser conclusion of M. Flourens that the relation of the period of growth to that of duration of life is as one to five. A masterly refutation of both appeared some years ago in the Edinburgh Region.

With far more clearness and precision Mr. Lankester finds in the life-period three elements, namely, evolution (i.e. growth and development), reproductive activity, and dissolution or decay; and shows that whatever condition of existence lengthens or shortens either of these, directly affects longevity. High evolution, shown by analogy to be identical with "evolution occupying long time," favours longevity, as was seen in the comparison of cow-life with sheep-life. And another favourable condition is small expenditure, expenditure being either "personal," i.e. the wear and tear in procuring food and carrying on life; or "generative," i.e. that which is employed in propagation. For the curious and well-balanced bearing of these general laws upon each other, and for the reasons

On Comparative Longevity in Man and the Lower Animals. By E. Ray Lankester, B.A., Junior Student of Christ Church, Oxford. London: Macmillan & Co. 1870.

why they influence longevity, we must refer the reader to Mr. Lankester's eighth and ninth sections.

The interest of the essay to the unscientific reader will increase when he comes to the inductive grounds for these leading propositions. They consist of a copious though professedly imperfect accumulation of data, to which is added in full Lord Bacon's curious statement from his Historia Vita et Mortis; and an examination of these data curiously bears out the relation of the aforesaid conditions to longevity. Taking that of high evolution, adapted on the property we find that not only generally, but in comparing curious statement from his Historia Vitæ et Mortis; and an examination of these data curiously bears out the relation of the aforesaid conditions to longevity. Taking that of high evolution, or development, we find that not only generally, but in comparing the members of a class, the longest-lived plants and animals (e.g. the cedar and the elephant) are the most highly developed. Thus the vertebrata, highest among animals in evolution, are as a whole longest-lived, and among vertebrata the longest-lived are found in the mammalia. It is the same with reptiles, fishes, molluces, &c.; and among birds the highest in development, the parrot, is, so far as we can guess from it in abnormal conditions, highest also in potential longevity. The relation of generative expenditure to longevity is seen in the limitless fecundity and exceedingly brief life of the very lowest orders of animals and plants. On the other hand, the vertebrata—not at all prolific, excepting fish—are longer lived than the invertebrata. That small generative expenditure favours a long lease of life is further proved by the fact of smaller broods of birds coinciding with greater longevity, of hybrids in animal and plant life having a longer lease than their parents, of fruit-trees having a shorter lease than others of equivalent evolution, and (an instance of Mr. Grindon's) of puff-balls and parasitic fungi, the most ephemeral of plants, being also as fruitful as fish. The gardener's experiment of extending a plant's bulk and longevity by cutting off its buds and so preventing reproduction is also a neat case in point.

of extending a plant's bulk and longevity by cutting off its buds and so preventing reproduction is also a neat case in point. In the case of fish, the explanation of their length of life lies in diminished personal expenditure. Aquatic animals have less of this, from being supported in the water, living in a comparatively era temperature, and finding plenty of food in the waters, which teem with life. Hence, though their fecundity is great, they are mostly long-lived. Reptiles, especially the higher reptiles, allied in structure to birds, owe to their sluggishness and inertness a longevity greater than consists with the activity of the latter. In massitic worms absence of personal expenditure should give great longerity greater than consists with the activity of the latter. In parasitic worms absence of personal expenditure should give great longerity, but excessive reproduction kicks the beam in the other direction. On this last head—namely, personal expenditure—Mr. Lankester has a good passage relative to man's application of the rule above given to himself and tame animals:—

rule above given to himself and tame animals:—

In keeping animals in menageries, in rearing pets and domesticated animals [he writes], man performs an experiment by diminishing personal expenditure. He frequently does the same in his own case, leading a careless, labourless existence; but there is in this, as in other experiments, a disturbing cause, for Luxury, the fertile parent of a whole family of diseases, as Galen terned her, steps in, and works against the diminished expenditure. When man, in his own person or in the organism he interferes with, so far balks nature that the organs become, as it were, rusty through the supension of that personal expenditure which is usually necessary to keep up the warmth by oxygenation and to obtain necessary food, then he softens rather than increases length of life, disease attacks his victim and death follows. This is seen in the case of domesticated animals which are attended for eating and believed to be short-lived in consequence. It is clearly the case in pets, whose life is shortened by luxury. Hounds are the longest-lived among dogs. On the other hand there are cases in which man by his care in avoiding expenditure has lengthened his own and other animals tenure of life; and it appears from the little that is known that experimental evidence does support the proposition that longevity is lengthened by diminution of personal expenditure.

Curious confirmation of much in this passage is to be found in

Curious confirmation of much in this passage is to be found in examining the question of human longevity by aid of the data which Mr. Lankester tabulates in pp. 104-16. Generally civilization, teaching men to abate expenditure by mutual help, intercourse, and society, is favourable to longer lease of life; and there is reason for supposing that in a civilization of the highest order—in which there is "the most harmonious action, the greatest happiness for the greatest number, the least excessive expenditure with the least luxury, and where temperateness and regularity are innate characteristics"—longevity may yet overstep its hitherto recognised limits. Meanwhile to what classes do statistics allot the best expectation of life? To women, generally, as having less personal and little more generative expenditure than men, who, as bread-winners, have the wear and tear of life on their hands. To the women, for example, of the English perage, whose position exempts them from great personal expenditure, as contrasted with its male members, whose greater liberty and command of money expose them to wear and tear of both kinds and to the inroads of luxury. To the agricultural labourer, if a member of a Friendly Society, living a regular life, with plenty of exercise, like a hound among dogs. To the simpler liver, as contrasted with the more luxurious, as is seen in the life-tables of the two communities of Philadelphia, as given by Mr. Pliny Earle Chase—the Quakers, or "Friends," as contrasted with the Philadelphians around them. But personal expenditure may be mental, not bodily; and to this is referable the fact that the more distinguished; perhaps also, on the hypothesis of partnership in cares and brain anxieties, the fact that the married are longer-lived than the single. The tax of anxiety and mental labour is found to diminish longevity also in other classes; and it is curious (if, as Mr. Lankester suggests, it is a real phenomenon) to note the early ageing of both men and women in the United States. On the whole Curious confirmation of much in this passage is to be found in

the long-lived creatures among the lower animals, who are generally calm, stately, and placid. It would seem that to some such care and study not to wear out the machine must be traced many of those cases of abnormal longevity in man which have formed the subject of articles in the Quarterly and Fortnightly Reviews, but which do not come within Mr. Lankester's scope, except just at the end of his essay. That Cornaro, and others on record from his day till the present, have abnormally reached and overstepped the boundary line of a hundred years, is no more improbable, much less impossible, than that a man should reach the abnormal height of eight or nine feet. Among the best-accredited cases of most recent experience, the majority of alleged centenarians are women. Those of Mrs. Williams of Moor Park and Bridehead (Notes and Queries, 4th Ser. i. 223), and Mrs. Martha Lawrence (ibid. 225), of Miss Baillie, referred to by Mr. Lankester (p. 131), are authenticated not only by dates and registers, but by curious collateral evidence. And though Mr. Lankester's representative centenarian, or abnormal long-liver, was a steady port-wine drinker to the end of his days, we do not find aught in the account given of him to disqualify him from exemplifying the law "that small personal expenditure favours longevity." It is a comfort to find that our author does not in this matter hold by the arbitrary conclusion of the late Sir George Lewis, a conclusion which (as we learn in a note at p. 130) he was led to qualify, if not to abandon, in one of his last letters to Sir Henry Holland. If Mr. Lankester, having discharged his function of prize-essayist, will apply himself to the record of abnormal longevity he will secure a larger, if a less scientific, circle of readers.

WILKINS'S RECONNOITRING IN ABYSSINIA.*

WILKINS'S RECONNOITRING IN ABYSSINIA.*

It is curious to observe, on perusal of a work such as that now before us, how very little even a considerable number of travellers contribute to a general knowledge of the resources of a barbarous land. Long before a British expedition to Abyssinia was contemplated numbers of European travellers had journeyed through that country. British consuls had resided at the port by which Abyssinian commerce reaches the sea, and had paid frequent and prolonged visits in the interior. Yet when the British Government determined to send an armed force to effect the release of Consul Camperon and Mr. Bassam the principles of these travels. port by which Abyssinian commerce reaches the sea, and had paid frequent and prolonged visits in the interior. Yet when the British Government determined to send an armed force to effect the release of Consul Cameron and Mr. Rassam, the writings of these travellers—and nearly all of them favoured the world with writings—were in vain waded through to find some guide for the advance of an army from the Red Sea to Magdala. And this is not unnatural, for individual travellers take little heed of the military capabilities of a country. Supplies of food or water which to them and their small cavalcades appear inexhaustible disappear instantly before the demands of several thousand fighting men, accompanied by their necessary complement of followers and animals. On the other hand, physical obstacles which appear to individuals impassable are easily conquered by the disciplined labour of an army. For these reasons ordinary travellers are of little use as reconnoitrers for a military force, except so far as they tell whether the general aspect of a country is mountainous or level, barren or fertile. They also describe the most important towns in a country, and generally accurately state their distances from the frontier. Such was the case in Abyssinia. Long before the expedition was contemplated, it was known that Magdala must be the objective point of Lord Napier's army, and that this place lay about four hundred miles from the sea-coast. No trustworthy information could, however, be gleaned as to the best route by which to approach the fortress of Theodore. Consequently it was wisely decided to despatch a reconnoitring party in advance of the expedition to obtain this information personally. The reconnoitrers were placed under the command of Colonel Merewether, and to them Colonel. Wilkins was attached as the Engineer officer in charge. The latter has now published an account of the operations of the reconnoitring party before the arrival of the main body of the force, and has supplied a link which has been hitherto m

portant hints for making observations in difficult countries.

Colonel Wilkins and his coadjutors left Bombay on the 16th September, and naturally directed their course to Massowah, the Red Sea harbour through which communication has latterly been kept open with Abyssinia. After some inconvenience from the south-west monsoon, which forced one of their vessels to put back; after a pause at Aden, and running aground on a coral reef in the Red Sea, they arrived at Massowah on the 1st October. Here they were joined by Mr. Munzinger, the acting British Consul at that place, who was of the greatest service to them, and subsequently to Sir Robert Napier, throughout the campaign, and who has in return been treated with a most characteristic want of consideration by our Government. Massowah was found to be a long

Reconnoitring in Abyssinia. By Colonel H. St. Clair Wilkins, R.E. London: Smith, Elder & Co.

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low coral island lying parallel to the African coast, at a distance of about half a mile from the shore. It is totally destitute of water, and its whole supply has to be brought in skins from the interior. This was almost a deathblow to the hope of making Massowah the base of operations of an army, and further investigations in the mainland soon convinced the party that no debarkation in force could be made in that direction. The port could not accommodate more than a dozen large vessels; the water supply, of small quantity and inferior quality, was situated far from the harbour, and the width of the sandy plain between the sea and the foot of the mountains on which Abyssinia rests was considerably greater than it might be at some other point.

The reconnoitring party accordingly turned their vessel's course

The reconnoitring party accordingly turned their vessel's course southwards and steamed about thirty miles to the island of Dissee, at the mouth of Annesley Bay, so named by Lord Valentia, who visited the bay on a mission to Abyssinia early in the present century. Annesley Bay was at once seen to be a favourable harbour for the disembarkation of an army and also for the shelter of the large fleet of transports which would be required to bring the men and their supplies. This bay is not an indentation in the land at right angles to the shore, but penetrates the coast in a southerly direction, its eastern bank being formed by the peninsula of Buri, which separates it from the main waters of the Red Sea, and its western by the sandy plain which lies at the foot of the Abyssinian hills. Its northern entrance is guarded from the waves raised by the northerly winds by the broad coral island of Dissee, and at its southern bend the Abyssinian mountains push their steep spurs close down to the water. Annesley Bay is, indeed, one of the most splendid natural harbours in the world, and it is to be regretted that the resources of the country of which it is the gate are so barren as to condemn it to be commercially valueless. Colonel Merewether immediately perceived that, provided other requirements were fulfilled, the bay would be admirably adapted as a port of debarkation for the force. The first necessity was to discover water in the mainland, and, as wells were heard of on the peninsula of Buri, the first explorations were made in that direction. They were found, however, to be of no practical significance, and a landing in the peninsula would have necessitated a long march round the head of the bay, which ample supplies of forage and water could alone have justified. Next morning a landing was made upon the western shore of the bay, and water of fair quality was found in considerable abundance near the village of Zulla, the ancient Greek Adulis, the port of Axum. This water supply was due to an unusual fall of rain whi

of Zulla was forced to exist upon water condensed from the sea by the steam-vessels of the fleet.

As soon as Annesley Bay was discovered to be a convenient landing-place, Colonel Merewether determined to explore the roads leading from its shores to the highlands of Abyssinia. These were almost unknown. In ancient times there is no doubt that a route existed from Adulis to Axum, and although Colonel Wilkins doubts the fact, we are inclined to believe that it ran through the identical mountain pass that was afterwards traversed by the troops of Lord Napier. This route had, however, been forgotten, and the guides were aware of no pass except that through the mountains of Tanta from Massowah. It accordingly remained for the reconnoitring party to open up, if possible, the old Grecian route, or to find one still more convenient for the march of a modern army. Before, however, proceeding to establish a road, it was necessary to discover watering-places, for in regions where on a cool day the thermometer stands at 104 degrees water means life. The whole country was accordingly explored within a twenty miles radius, and several watering-places were found, for the most part at the foot of the mountains, where the torrents from the highlands dived into and were lost in the sandy plain covered with salt-bushes which stretched between the foot of the hills and the sea. During the explorations which established the existence of these watering-places, elephants, antelopes, and other African game were met with, and several opportunities occurred for recognising the untrustworthiness and rascality of the migratory Danakil tribes, who wandered over the country between the sea and the mountains, and held squalid villages on the lower spurs of the hills. News from the prisoners in Magdala, whose deliverance was the object of the expedition, was occasionally received, but, as a rule, it was false and broke down completely under the test of cross-examination. During the preliminary examinations the mouther limit of the highlands,

without success, for even the small party of explorers was exposed to hardships and dangers of dying from thirst which would have been quite insuperable for an army. After traversing many days journey of burnt and sandy rocks, the reconnoitrers eventually found themselves in a salt plain many feet below the level of the sea, where the ground was quite white from the incrustation of salt. Shining gypsum ridges bounded the east, while in the west the setting sun poured its fiery rays in blinding splendour on a crystalline plain. The hills around were masses of volcanic index, and the few places where small quantities of water could be obtained were as a rule more than one day's journey apart. Eventually a stream of water was found at a place named Ragulé; but Ragulé was sixty-four miles from the sea, and it was manifestly impossible that an army could move from the place of disembarkation over a desert of sixty-four miles before reaching any water to supply is wants. The shorter route towards the highlands had therefore perforce to be abandoned, and the reconnoitring party returned to Annesley Bay determined to seek an approach for the army to Abyssinia either by the Hadas or Komayle torrents.

On the return to Zulla it was found that the advance brigade of the army sent to support the reconnoitring party, and to forms

of the army sent to support the reconnoitring party, and to form a depót and guard for stores, had arrived at Zulla and was already in need of water, on account of a failure in the fortuitously full wells which had been represented by the native chiefs to Colone Merewether as perennial. The cavalry and several divisions of the baggage animals were removed to the mouths of the Komayle and Hadas torrents, where water had been found to relieve their necessities, and on the 4th of November the reconnoitring party started to seek the most practicable route to the highlands through those ravines. At the same time a line was surveyed along which a railroad might be laid to Komayle, should the pass of that was the selected as the read for the army. After the latest the same time as the selected as the read for the army. name be selected as the road for the army. After a halt at Komayle, twelve miles from Zulla, Colonel Merewether pushed into the mountains, and after advancing about twelve miles up the Nebhaguddé torrent, was arrested by the fastnesses of the Source defile, which afterwards became so celebrated. Here the mon-tains on either side of the torrent-bed which formed the road drew tains on either side of the forrent-bed which formed the rolling close together, and their sides became so precipitous that the sur could not strike down to the tiny rill which trickled at the bottom and formed afterwards the means of watering the army. This precipitous ravine was terribly encumbered by boulders and hage precipitous ravine was terribly encumbered by boulders and hage masses of granite, washed down by the annual torrents. These were a great obstacle to the advance of the reconnoitring party; the mules which accompanied it could only singly, and with great difficulty, be got over them, and they would assuredly have checked the progress of the force itself, but the Sappers of the advance brigade were set to work upon them, and within two months road was driven through and over them up which wheeled convoys daily passed to Senafe with ease. Colonel Merewether advanced to Rahaguddy, within six miles of Senafe, where the pass issued on the plateau, but for political reasons it was judged inexpedient to occupy the debouchure of the plains until a sufficient force was at hand to hold it securely. The party consequently returned to at hand to hold it securely. The party consequently returned to the lowlands fully satisfied that the troops could advance by the Komayle route, provided that a better did not exist in the Hadas ravine. To test this the latter ravine was immediately explored, but it was found considerably longer, and although it contained no physical obstacle of the same formidable character as the Soorov defile, but it is general footnown, were less formerable. The Helss defile, yet its general features were less favourable. The Hadas ravine was abandoned, and all the energy of the advance brigade ravine was abandoned, and all the energy of the advance bugade was devoted to rendering the Komayle pass an easy thoroughara. To secure the working parties and to relieve the demand upon the stores on the coast, it was resolved to occupy the key of the pass, the village, and heights of Senafe. On December 6, Colonel Merewether effected this with the larger portion of the advance brigade, which he there established in a safe position where it could be subsisted by supplies drawn from the surrounding country. He himself, accompanied by Colonel Wilkins, surveyed the onward route to Adigerat, and found that so far the march to Magdala was onen for the passage of the army. Communications were opened with route to Adigerat, and found that so far the march to Magdala was open for the passage of the army. Communications were opened with Kassai, Prince of Tigre, which were of great subsequent importance, for this prince became a firm ally of the British, and a most useful auxiliary of the expeditionary force. By the time that the road had been opened to Adigerat Sir Charles Staveley had arrived at Zulla, and shortly afterwards the reconnoitring party was dissolved, and its members returned to their ordinary duties with the army. On the 3rd January Sir Robert Napier arrived, and in a short time the general advance commenced which termine with the army. On the 3rd January Sir Robert Napier arrived, and in a short time the general advance commenced which terminated in the capture of Magdala and the return of the captives.

Here Colonel Wilkins concludes the story of which in a brief notice it is impossible to give more than the merest outlines. His work is indeed valuable and interesting, and is written in a style which makes its perusal easy and pleasant. The author, although elebrated as a scientific officer and renowned as a geologist, does not disdain to give us amusing accounts of the incidents of Bohemian life which he and his companions led in the passes of the African mountains. The passages in which he describes these adventures may be of more interest to the general reader that those in which he argues succinctly and clearly on the geological phenomena of a land which had hitherto been geologically studied by no European. But his work is throughout of great value, and as it is illustrated by an excellent map and some very good lithographs, it must be considered well worthy of the position which its author assigns to it as the missing link in the history of the Abyssinian expedition. Those who seek for scientific information

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regarding an almost unknown country will find Colonel Wilkins a trustworthy guide, while those who care for merely amusing reading will find his pages by no means tedious.

STERN NECESSITY.*

NOTHING is much more annoying in a book than the possibility of supreme excellence had the author been fully up to his work, together with the reality of comparative failure as between the idea and the execution, and the perception of how the original value of the material is gradually lost in the manipulation. It is so easy to imagine how it ought to have been done, and not difficult to hit on the exact causes of failure; and if we are interested in the story, we get almost angry with the author for not having succeeded as thoroughly as he might have done had he been more painstaking and more thoughtful. Stern Necessity would have been a first-class book had the author been careful to make the various parts of his puzzle fit closely, without effort and by a quite natural line of junction, or if he had consulted some judicious field on certain points, so as to have been sure he was writing sense instead of the reverse. For instance, the whole circumstance of Geoffry Bridge's asserted forgery is both feebly and clumsily managed; and the stale device of turning a young lady into an amateur detective, and making her intuitive perceptions of more account in a matter of criminal jurisprudence than the trained intellects and business habits of professional men, is of itself enough to sink even a better novel than this. All this part of the book is shaky in the extreme. It has either been slurred over because the author had got tired of his or her task, or else it has been cut down (it reads as if large pieces had been sliced out bodily), by which we have a sense of incompleteness and almost grotesque looseness of structure which painfully mars the effect of the closer and betternossidered portions. We should say of this, as of many other novels of the present day, that its faults arise from haste of execution and want of industry. It is written too glibly, with too much facility, too little correction; and the consequence is that a clever writer and a good plot fail to attain that real success which less facility and

The first volume is the best, and the opening sketch of the "Spitalfields Emporium," full of its miscellaneous wares and Saturday-night customers, is very good; as is also the description of the "City Clerks' Orphan Asylum," with its "tall portly lady of the 'commanding' genus," who bullies her somewhat mysterious assistant, and humbles herself to wealth, and who makes spasmodic efforts to show that "her heart is in the work" by going with the orphans to church—at intervals—as a proof that she is sconscientious as she is well-paid and disagreeable. The character of Maud Christopherson, too, is an admirable study, in its odd modic efforts to show that "her heart is in the work" by going with the orphans to church—at intervals—as a proof that she is se conscientious as she is well-paid and disagreeable. The character of Maud Christopherson, too, is an admirable study, in its odd mixture of hardness and rectitude, ill temper and goodness of heart, by which she is such an enigma to her world, and made to do such out-of-the-way things; it has, moreover, the advantage of a certain unhackneyed freshness, not likely to go unregarded by the jaded novel-reader. She would not have been exactly a comfortable person in real life, we should say, and the home in which she bore her part would in all probability be severely exercised; but she is a fine creature on the whole, and we learn to forgive her arbitrariness and queer ways before we have done with her. We cannot understand, though, how she was able to bear her life at Woodlands and the society of Mr. Lawson. To a woman of her generous and independent nature the vulgar insolence and meanness of her stepfather would have been intolerable; nor would the love of a mother of Mrs. Lawson's stamp, weak, frivolus, and fretful, have been sufficient to keep her high spirit in check, or prevent her from showing the disgust she felt, and throwing up the connexion for a second time. Besides, that love was very shadowy at the best. Maud and Mrs. Lawson were neither frends nor companions; they were only mother and daughter, and this tie alone, without love or sympathy, is not one which high-spirited young women, possessed of riches and blessed with tempers, care much about if it subjects them to other things uncongenial. However, an author has the right to insert unexpected wedges into his characters if he is so minded; and as luman nature is notoriously inconsistent with itself, we must be content to take Maud Christopherson as she is presented to us, whether we think her like life or not.

By the by, is there not a slight confusion in the beginning about Maud's name? As the child of her father, Christo

family repute. "A Bridge "never does such or such a thing; "the Lawsons" were always so and so—no great things as it seems; while "a Christopherson" is congenitally incapable of doing this, or as sure as fate to do that, according to the circumstances of which the speaker discourses in this manner, a manner never sdopted in reality by any set of people whatever in the full possession of their faculties. And, speaking of mitation, is there not an echo of Jean Valjean and Cosette—a long way off and very feebly repeated, but an echo all the same—in the jealous love and exacting exclusiveness of William Swanswick for his daughter Jenny? And being an imitation, and not the natural growth of circumstance from character, the whole episode of his self-accusation and surrender is unlikely; more especially, too, if we remember all that he had gone through to keep himself from the very fate he afterwards courted on such slight provocation. This self-surrender, though serviceable to the plot as it stands, was not really necessary had the author cared to make a slight diversion in his plans, by which the story would have gained in interest if his own troube would have been greater. But by the time Geoffry Bridge had got to "Newgate Prison," Geoffry lending a great of the self-surrender in the self-surrender in the self-surrender in the self-surrender of wearness, and from which only the best artists are free.

Surely too much is made of Geoffry's kins of rapturous gratitude when he first sees Maud after his release, for which happy issued out of his afflictions she had been such an indicatigable mainly nonecomed.

Surely to make the self-surrender of which happy issued to the first sets Maud after his release, for which happy issued to the first sets and the self-surrender of wearness, and from which only the self-surrender of which happy issued to the self-surrender of th

^{*} Stern Necessity. By the Author of "High Church," "No Church," &c. 3 vols. London: Hurst & Blackett.

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seeing that they are pronouncing their condemnation when they betray their carelessness. This easy writing is terribly hard reading, and does no one any credit—neither the writer who puts it forth without a blush, nor the public which accepts it without complaint. If it were not for a faithful few who do really take pains, and make of their work a labour of love, we should despair of our present race of novelists, for the system on which they work is so essentially untrue to art that no real good does or can result from it. Stern Necessity, however, is one of the best of its kind, and just fails by the merest trifles, which would not have been had the author's judgment and industry been equal to his spirit and elevences.

NOTICE.

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The DINNEE will take place at Willia's Rooms, at Half-past Six, on the same day. Diage charge, One Guinea, agashle at the Door to Tickets to be had and Places taken at Is William Lall Place. The Friends of Members are admissible to the Dinner.

PALESTINE EXPLORATION FUND.—Patron, the GUEEN.—The ANNUAL MEETING will take place at the Royal Institution, Albertage treet, on Monday, May 16, 1870.

The ARCHIESHIOP of YORK, President of the Fund, will take the Chair at These clock. Captain Warren, R.E., will be present, and will describe his recent Wark a crosslern. PALESTINE

The Committee invite the presence of all their Subscribers and Friends.

By Order,

ST. GEORGE'S HOSPITAL.-A PUBLIC MEETING in ALD of the UNBs of this HOSPITAL.—A PUBLIC MEETING 1
All of the UNBs of this HOSPITAL especially with a view of enabling the copen the WARDS of the NEW WING, will be held at the Hanover Sugar-Gorgen unsakey, May 24, at There P.M. His Royal Highness the FRINCE of WALES has gradon memeted to take the Chair; and the Meeting will be addressed by the Maryun's of Westmiss e Early of Derby, Carantroon, and Granville, K.G., the Right Honourable B. Disrael, M. Ladies are invited to attend.

14. Smith, Esp. M. P., &c. &c.
Ludies are invited to attend.

By Order, DAVID L. DUVAL, Secretary.

CLIFTON COLLEGE.— SCHOLARSHIPS, 1870.— The following SCHOLARSHIPS will be open for Competition in June next:

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way in one economism of 125 and one of 255 eye, one of 255, one of 255, and one of 25. Scholarship may be gained by proficiency either in (1) Classles, or (2) Mathematics, with French or German and Kagliah. Scholarships are open to Boys in any School, but are renable only at the College. Examination will commence on Wednesday, June 22, at 9 5 M.S. her particulars may be obtained from the HEAD-MASTER or SECRETARY, at the College, Briston.

MALVERN COLLEGE.—A FIFTH BOARDING HOUSE WILL OPEN THIS YEAR—On Wednesday, July 6, an EXAMINATION will be cld for a CLASSICAL SCHOLARSHIP, value 250.

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